

The Seales of ARMES of the Bishops of England; etc

Sedes Cantuar

Sedes Eboracens

Sedes Londr

Se Winton

Se Dunelm

Se Eborac

Se Sarum

Se Lincoln

Se Wigorn

Se Lich et Cor

Sed Epsom

Se Norwic

Se Bath et Wel

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A
COLLECTION
OF
ARTICLES,
Injunctions, Canons, Orders,
Ordinances and Constitutions
ECCLESIASTICAL;
With other
PUBLICK RECORDS
OF THE
Church of England,

Chiefly in the Times of

{K. Edward VI.} {K. James, &}
{Q. Elizabeth,} {K. Charles I.}

Published to Vindicate the Church of *England*,
and to promote Uniformity and Peace in the same.

With a Preface shewing the Usefulness of them,
Written by the Right Reverend Father in God,
Anthony Sparrow, now Lord Bishop of *Exeter*.

London, Printed for Robert Cutler and Joseph Clarke over against
the Globe, and at the Stat in Little Britain. 1671.



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A P R E F A C E to the Reader.



UR great Lord and Master Christ, having purchased to himself, by his precious blood, a peculiar people, his *One* mystical Body the Church, sanctified it with the washing of water by the word, that he might present it to himself a glorious Church, holy *without spot*, Ephes. 5. 27. not without all spot, (there is a spot of Gods children, of sins of frailty and infirmity, which the Church as long as she is Militant will never be without) but without spot of malice and wicked lewdness; such spots and blemishes as were figured by the corporal blemishes forbidden to the Priests and their sacrifices, Lev. 21. & 22. 20. spots that will make the Church as abhorred in the sight of God, as those bodily spots made the Priests and their sacrifices unto the eyes of men; without such scandalous spots mentioned Gal. 5. 9. all the members of this *one body* may and ought to be. That the Church may preserve her self in *this* purity without spot, and in *this* unity without division, and continue *one holy Church*; as it is in our Creed, a double power and authority is needful, as to all other *bodies politicke*, so likewise to this *society of believers*, the Church; one of jurisdiction to correct and reform those *impure members* by *spiritual censures*, whom counsel will not win, and if they be incorrigible, to cast them out of this *holy society*, lest their leaven should leaven the whole lump, 1 Cor. 5. 6. Thus to preserve the Churches purity, and again to correct and reduce to unity the contentious troublers of the Churches peace, if it may be, by charitable admonitions, if not, to stop their mouths, Titus 1. 11. not by arguments alone, for such will never prevail upon absurd,

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unreasonable and obstinate men, (and such there always will be) but by spiritual censures, even to the casting them out of the Churches society, so to preserve peace and unity. Besides this power of Jurisdiction, there is necessary also for the obtaining of those two high ends, a Legislative power to make Canons and Constitutions upon emergent occasions. For though our great Lord hath already given to his Church most holy and wise Rules and Laws for the same purposes; yet because they are general, not descending to every particularity of time, and place, and manner of performance, which yet are necessary to be determined for the preservation of publick peace and unity; and because there may, at least through the perverseness of men of corrupt minds, arise some doubts and controversies about the sense and meaning of those most holy Rules of our Lord, for the determining of which we are not now to expect any resolution from Prophet or Oracle, or other immediate voice from heaven; it doth hereupon necessarily follow, that there must be Authority left to this Church and the Governours thereof to make new Laws upon these emergent occasions, to determine these particularities, to decide and compose these controversies, whereby to preserve the unity of the spirit in the bond of peace. Whosoever shall think that all this may be done by friendly perswasion, or learned disputes only, will find himself deceived, as experience of all Ages hath shown, and will shew as long as there be men of perverse minds, and corrupt affections. Without a definitive and Authoritative sentence, controversies will be endless, and the Churches peace unavoidably disturbed, and therefore the voice of God and right Reason hath taught, that in matters of Controversie the definitive sentence of Superiors should decide the doubt; and whosoever should decline from that sentence, and do presumptuously, should be put to death, that others might hear and fear, and do no more presumptuously,

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tuously, *Deut. 17.* which is to be understood mystically also of death spirituall by Excommunication, by being cut off from the living body of Christs Church. It being thus cleared by reason and Gods own Rule, that such power is necessary for the preserving peace and unity, it cannot be imagined with reason, that our great Master should deny his dear-bought Body such necessities. But not to rest upon the reason why they should be given; it may be made to appear, that *de facto* He hath given such power to the Church, and that by reciting his gracious Commissions granted to the Church, with his Apostles practice and exercise of those powers, who best knowing their Lords will and pleasure must be, by their practice, the best Interpreters of his mind and meaning. See then, how read we? For the power of Jurisdiction, we find a large Commission, *St. John 20. As my father sent me, so send I you;* and one particular of Jurisdiction there expressed, *Whosoever sins you bind in Earth, they are bound in Heaven,* a sharp and dreadful sentence, worse than that of the sword, by so much as the death of the Soul is worse than the death of the Body, which in obstinate despisers of that correction doth too certainly follow.

This power of spiritual censures, *St. Paul* calls the *rod of Discipline*, *1 Cor. 4. ult.* By vertue of this Power and Commission, *St. Paul* delivers the incestuous *Corinthian* to Satan, and casts him out of the Churches Communion, *1 Cor. 5.* And the same *St. Paul* not only exercises this Jurisdiction himself, but also directs his son, Bishop *Timothy*, how to behave himself in the ordering of these Church-censures, *1 Tim. 5. 19.* not to receive an accusation against a Presbyter under two or three witnesses, and when he hath heard, to rebuke or censure as the cause requires, without partiality or leaning to either side: all which speak plainly a Tribunal erected in the Church, and acknowledged by the Apostle, enough to prove the power

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of Jurisdiction. Then the Legislative of making Laws and Constitutions for regulating manners, and determining doubts and controversies, it cannot with reason be denied to be granted in that large Commission forecited, *St. John 20. As my father sent me, so send I you.* For here, committing the Government of the Church to his Apostles, our Lord Commissions them with the same power that was committed to him for that purpose when he was on earth, with the same necessary standing power that he had and exercised as Man for the good of the Church. Less cannot in reason be thought to be here granted, than all power necessary for the well and peaceable Government of the Church; and such a power is this of making Laws; this is a Commission in general for making Laws: then in particular for making Articles, and decisions of Doctrines controverted; the power is more explicit and express, *St. Matth. 28. All power is given to me, Go therefore and teach all nations*, that is, with authority, and by vertue of that power that is given to me: And what is it to teach the truth with authority, but to command and oblige all people to receive the truth so taught? And this power was not given to the Apostles persons only, for Christ there promised to be with them in that Office to the end of the world, that is, to them and their Successours in that Pastoral Office, to the Apostles or Bishops that should succeed them to the end of the world. This will appear still more clear by *St. Paul, Heb. 13.* where, after he had commanded them not to be carried about with divers and strange Doctrines, he prescribes this as the preservative against such errors and inconstancy, *Obey them that have the oversight over you, and watch for your souls*, obey them in the guidance and conduct of your souls, in their determinations and decisions about such divers and strange Doctrine, all which supposes in those Guides a power to govern and rule us in such doubts and controversies about Doctrines

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Doctrines and matters of belief, an *authority to determine in controversies of faith*, as our Church teaches in her twentieth *Article*: Add to this that *St. Paul* tells us, *1 Tim.* 3. 15. that the Church is the *ground and pillar of truth*. And whither then should we go in doubts and controversies, for the determination of what is truth, but to the ground and pillar of truth? For the clearer understanding of this power in the Church, know that to this *one holy Church*, our Lord committed in trust the most holy faith, and the whole stock of necessary Christian truth, therefore called the ground and pillar of truth. This truth she must endeavour to preserve, as by stopping the mouths of obstinate gainsayers, so by guiding and governing the meek, but weak doubters into the truth, by determining their doubts and controversies. Not that the Church can make *Articles of faith*, and obtrude them upon the members; but that she may and must (if the true sense of faith and holy Scriptures be called in question) declare and determine what that sense is which she hath received in trust from Christ and his Apostles, commanding under penalties and censures all her children to receive that sense, and to profess it in such expressive words and form as may directly determine the doubt. Thus she did in the great *NICENE Council*, venerable over all the Christian world, when the *Arrians* had perverted by subtil controversies and questions the true sense of the Creed concerning our Saviours Divinity, she first declared what sense of the Creed she had received by constant tradition from the Apostles, and then enjoined all Christians to profess that sense by the word *homo*, of the same substance with the Father, a word directly determining the controversy in hand. Nor did the Christian World ever question her Authority in this particular. And in controversies about Doctrines, where she hath received *no such clear determination of either part from Christ and his Apostles*, she hath power to declare

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her own sense in the controversy, and to determine which part shall be received and profest for truth by her members, and that too under Ecclesiastical penalty and censure, which they accordingly are bound to submit to, not as an infallible verity, but as a probable truth, and rest in her determination, till it be made plain by as great or a greater Authority, that this her determination is an error; and if it shall appear to any of the members to be an error, or if they shall *think* it so to be by the weight of such reasons as are privately suggested to them, yet are they still obliged to silence and peace, (where the decision of a particular Church is against the Doctrine of the Universal) not to profess in this case against the Churches determination, because the professing of such a controverted truth is not necessary, but the preservation of the peace and unity of the Church is. This is not to assert Infallibility in the Church, but Authority. The sentence shall bind to submission, though the Superiours may erre in the sentence. Thus God ordered it, *Deut. 17.* that in doubts the Inferiour were to stand to the decision and sentence of the Priests and the Judge, and yet their judgment was not infallible, *ἡ ὅλη συναγωγή* the whole Assembly, the chiefest Senate might erre, and sin through ignorance, and a sacrifice is appointed for the expiation of their error, *Lev. 4. 13.* Better that Inferiours be bound to stand to such fallible judgment (as to quiet submission) in such kind of controversies as afore-mentioned, than that every man be suffered to interpret Laws, and determine controversies, which will bring into the Church certain confusion. Nor will such submission in the Inferiours be damnable, seeing in this submission to Authority they follow Gods method, (obeying them that have the oversight over them, *Heb. 13.*) and keep order, of which God is the Author, *1 Cor. 14. 33.* God is not the Author of confusion, but of order and peace, as in all Churches of the Saints.

This

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This Authority in determining doubts and controversies, the Church hath practised in all Ages, and her constant practice is the best interpreter of her right. We read not only of *St. Pauls* determining controversies about rites and circumstances, *1 Cor. 14.* but also of the Churches determining controversies of Doctrines and matters of Belief in a full Council, *Act. 15.* and requiring submission to those determinations from inferiour members. The like did the Church afterwards in her general Councils of *NICE, CONSTANTINOPLE, EPHEBUS* and *CHALCEDON*. And not only the General Councils have exercised this Authority, but particular Churches also in National Councils; in the Council of *ORANGE, MILEVIS*, and others, have used the same power over their children, whom they were bound to teach and govern, and for whose souls they were to account to God, and they did no more than was their right, so long as they did it with submission to the general Church to whom they are subject: Christ said to the Apostles, and by this, *to all the guides of souls*, that should succeed them in a lawful Ordination, *He that hears you, hears me, and he that despises you, despises me,* *St. Cypr. ep. 69.* From these premises it plainly follows, that our dear Mother the Church of *England* in making these Canons and Articles for determining of controversies in matters of belief, which you may see in the ensuing Collection, did no more than what was both her right and her duty to do, both for the preservation of her peace, and the guidance and conduct of the souls committed to her charge; and what her care hath been in the exercise of this power for the good of her members ever since the Reformation, will evidently to her honour appear by this following Collection, made up not without great care and industry of the Publisher. By which he hath done our Mother this farther right, that now, whosoever will, may easily see the notorious slander which some of the Roman per-

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perswasion have endeavoured to cast upon her : That her Reformation hath been altogether Lay and Parliamentary : for by the Canons and Articles following , which were formerly scattered and hard to be seen by every one, now gathered together into a body , it easily appears to any that will but open their eyes and read, that the Reformation of this Church was orderly and Synodical by the Guides and Governours of souls , and confirmed by Supreme Authority , and so in every particular as legal as any Reformation could or ought to be.

Anch. Sparrow.

IN JUN.

INJUNCTIONS

Given by the most Excellent Prince,

EDWARD the Sixth,

By the Grace of God,

KING of *England, France & Ireland,*

Defender of the Faith,

And in Earth under Christ, of the Church of
England and Ireland, the Supreme Head :

To all and singular his loving Subjects , as well
of the Clergy as of the Laity.



Imprinted at *London* by *Richard Grafton,*

M D X L V I I.

IN LONDON
 Given by the Right Excellent Prince
 EDWARD the Sixth
 by the Grace of God
 King of England, France & Ireland
 Defender of the Faith
 And in Faith upon Christ, of the Church of
 England and Towne the supreme head
 To all and singular his loving Subjects, as well
 of the Clergy as of the Laity



B

M D X L V I I

Injunctions by K. Edward vi. 1547. 1

Injunctions given by the most Excellent Prince, *Edward* the Sixth, by the Grace of God, King of *England*, *France* and *Ireland*, Defender of the Faith, and in Earth under Christ, of the Church of *England* and of *Ireland*, the supreme Head : To all and singular his loving Subjects, as well of the Clergy as of the Laity.



BE Kings most Royal Majestie, by the advice of his most dear Uncle the Duke of Somerset, Lord Protector of all his Realms, Dominions and Subjects, and Governour of his most Royal Person, and the residue of his most Honourable Council, intending the advancement of the true honour of Almighty God, the suppression of Idolatry and Superstition throughout all his Realms and Dominions, and to plant true Religion, to the extirpation of all Hypocrisie, Enormities and Abuses, as to his duty appertaineth; doth minister unto his loving Subjects these goodly Injunctions hereafter following; whereof part were given unto them heretofore, by the Authority of his most dear beloved Father, King Henry the Eighth, of most famous memory, and part are now ministered and given by his Majestie: All which Injunctions his Highness willet and commandeth his said loving Subjects by his supreme Authority, obediently to receive, and truly to observe and keep every man in their offices, degrees and states, as they will avoid his displeasure, and the pains in the same Injunctions hereafter expressed.

1. The first is, That all Deans, Archdeacons, Parsons, Vicars, and other Ecclesiastical persons, shall faithfully keep and observe, and as far as in them may lie, shall cause to be observed and kept of other, all and singular Laws and Statutes, made as well for the abolishing and extirpation of the Bishop of Rome, his pretended and usurped power and jurisdiction, as for the establishment and confirmation of the Kings authority, jurisdiction, and supremacy of the Church of England and Ireland. And furthermore, all Ecclesiastical persons, having cure of souls, shall to the uttermost of their wit, knowledge, and learning, purely, sincerely, and without any colour or dissimulation, declare, manifest, and open four times every year at the least, in their Sermons and other Collations that the Bishop of Rome's usurped power and jurisdiction having no establishment nor ground by the Laws of God, was of most just causes taken away and abolished, and that therefore no manner of obedience or subjection, within his Realms and Dominions, is due unto him. And that the

2 Injunctions by K. Edward vi. 1547.

Things power, within his Realms and Dominions, is the highest power under God, to whom all men, within the same Realms and Dominions, by Gods Lawes, owe most Loyalty and Obedience, afore and above all other Powers and Potentates in earth.

Besides this, to the intent that all Superstition and Hypocrisie creep into divers mens hearts, may banish away; they shall not set forth or extol any Images, Relicks, or Miracles, for any superstition or lucre, nor allure the people by any inticements to the pilgrimage of any Saint or Image: but reprobing the same, they shall teach, that all goodness, health and grace, ought to be both asked and looked for onely of God, as of the very author and giver of the same, and of none other.

Item, that they, the persons above rehearsed, shall make or cause to be made in their Churches, and every other Cure they have, one Sermon every Quarter of the year at the least, wherein they shall purely and sincerely declare the Word of God: and in the same, exhort their hearers to the works of faith, mercy, and charity, specially prescribed and commanded in Scripture, and that works devised by mens phantasies, besides Scripture; as wandering to Pilgrimages, offering of Money, Candelis, or Tapers, or Relicks, or Images, or kissing and licking of the same, praying upon Beads, or such like superstition, have not onely no promise of reward in Scripture for doing of them; but contrariwise great threats and maledictions of God, for that they be things tending to Idolatry and Superstition, which of all other offences God Almighty doth most detest and abhor, for that the same diminish most his honour and glory.

Item, that such Images as they know in any of their Cures to be or to have been abused with Pilgrimage or offering of any thing made thereunto, or shall be hereafter censured unto, they (and none other private persons) shall for the avoiding of that most detestable offence of Idolatry, forthwith take down, or cause to be taken down and destroy the same; and shall suffer from henceforth no Torchis nor Candles, Tapers or Images of Wax to be set afore any Image or Picture, but only two lights upon the High Altar, before the Sacrament, which for the signification that Christ is the very true light of the world, they shall suffer to remain still: admonishing their Parishioners, that Images serve for no other purpose but to be a remembrance, whereby men may be admonished of the holy lites and conversation of them that the said Images do represent: which Images, if they do abuse for any other intent, they commit Idolatry in the same, to the great danger of their souls.

Item, that every holy day throughout the year, when they have no Sermon, they shall immediately after the Gospel, openly and plainly recite to their Parishioners in the Pulpit, the Pater Noster, the Credo, and

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Ten Commandments in English, to the intent the people may learn the same by heart: exhorting all Parents and Householdors to teach their children and servants the same, as they are bound by the Law of God, and in conscience to do.

Item, that they shall charge Fathers and Mothers, Masters and Governours to bestow their children and servants, even from their childhood either to learning or to some honest exercise, occupation or husbandry: exhorting and counselling, and by all the ways and means they may, as well in their Sermons and Collations as otherwise, persuading their said Fathers and Mothers, Masters and other Governours, diligently to provide and foresee that the Youth be in no manner or wise brought up in idleness lest at any time afterward for lack of some craft, occupation, or other honest means to live by, they be driven to fall to begging, stealing, or some other unchristianlike: Forasmuch as we may daily see, through sloth and idleness, divers valiant men fall, some to begging, and some to theft and murder; which after brought to calamity and misery, do blame their Parents, Friends and Governours, which suffered them to be brought up so idly in their youth, where if they had been well brought up in learning, some good occupation or craft, they would (being rulers of their own household) have profited as well themselves, as divers other persons, to the great commodity and ornament of the Commonwealth.

Also, that the said Parsons, Vicars, and other Curates shall diligently provide, that the Sacraments be duly and reverently ministered in their Parishes. And if at any time it happen them in any of the cases expressed in the Statutes of this Realm, or of special license given by the Kings Majesty, to be absent from their Benefices, they shall leave their Cure not to a rude & unlearned person, but to an honest well-learned & expert Curate that can by his ability teach the rude & unlearned of their Cure to hold some doctrine, and reduce them to the right way that do erre; which will also execute these Injunctions & do their duty otherwise, as they are bound to do in every behalf, & accordingly may and will profit their cure, no less with good example of living, than with the declaration of the word of God or else their lack & default shall be imputed unto them, who shall straightly answer for the same if they do otherwise. And always let them see, that neither they nor their Curates do seek more their own profit promotion or advantage, than the profit of the souls they have under their cure, or the glory of God.

Also, that they shall provide within three months next after this Visitation, one Book of the whole Bible, of the largest volume in English. And within one twelue months next after the said Visitation, the Paraphrasis of Erasmus also in English upon the Gospels, and the same set up in some convenient place within the said Church that they have Cure of,

4 Injunctions by K. Edward vi. 1547.

whereas their Parishioners may most commodiously resort unto the same, and read the same. The charges of tohich Books shall be ratably bozn, between the Parson or Appropietary, and Parishioners aforesaid, that is to say, the one half by the Parson or Proprietary, and the other half by the Parishioners. And they shall discourage no man (authorized and licensed thereto) from the reading of any part of the Bible either in Latine or in English; but shall rather comfort and exhort every person to read the same, as the very lively Word of God, and the special food of mans soul, that all Christian persons are bound to embrace, believe and folloze, if they look to be saved: whereby they may the better know their duties to God, to their Sovereign Lord the King, and their Neighbour; ever gently and charitably exhorting them, and in his Majesties Name, straightly charging and commanding them, that in the reading thereof, no man to reason or contend, but quietly to hear the Reader.

Also, the said Ecclesiastical persons shall in no wise, at any unlawful time, nor for any other cause than for their honest necessity, haunt or resort to any Taverns or Alehouses. And after their Dinner or Supper, they shall not give themselves to drinking or riot, spending their time idly, by day or by night, at Dice, Cards, or Tables, playing, or any other unlawful game: but at all times, (as they shall have leisure) they shall hear and read somewhat of holy Scripture, or shall occupy themselves with some other honest exercise; and that they always do the things which appertain to honesty, with endeavour to profit the Commonweal; having always in mind, that they ought to excel all other in purity of life, and should be an example to the people to live well and Christianly.

Item, that they shall in Confessions every Lent, examine every person that cometh to Confession to them, whether they can recite the Articles of their Faith, the Pater Noster, and the Ten Commandments in English, and hear them say the same particularly; wherein, if they be not perfect, they shall declare then, that every Christian person ought to know the said things before they should receive the blessed Sacrament of the Altar, and admonish them to learn the said necessary things more perfectly, or else they ought not to presume to come to Gods Board without a perfect knowledge and will to observe the same: and if they do, it is to the great peril of their souls, and also to the worldly rebuke, that they might incur hereafter by the same.

Also, that they shall admit no man to preach within any their Cures, but such as shall appear unto them to be sufficiently licensed thereunto, by the Kings Majesty, the Lord Protectors Grace, the Archbishop of Canterbury, the Archbishop of York in his Province, or the Bishop of the Diocese; and such as shall be so licensed, they shall gladly receive to declare the

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the Word of God, without any resistance or contradiction.

Also, if they have heretofore declared to their Parishioners any thing to the extolling or setting forth of Pilgrimages, Relicks or Images, or lighting of Candelis, kissing, kneeling, decking of the same Images, or any such Superstition, they shall now openly before the same recant and reprove the same: shewing them (as the truth is) that they did the same upon no ground of Scripture, but were led and seduced by a common error and abuse, crept into the Church through the sufferance and abarice of such as felt profit by the same.

Also, if they do, or shall know any man within their Parish or elsewhere, that is a letter of the Word of God to be read in English, or sincerely preached, or of the execution of these the Kings Majesties Injunctions, or a fautor of the Bishop of Rome's pretended power, now by the Laws of this Realm justly rejected, extirpated, and taken away utterly, they shall detect and present the same to the King or his Council, or to the Justice of Peace next adjoining.

Also, that the Parson, Vicar or Curate, and Parishioners of every Parish within this Realm, shall in their Churches and Chappels keep one Book or Register, wherein they shall write the day and year of every wedding, Christning and Burial, made within their Parish for their time, and so every man succeeding them likewise; and therein shall write every persons name that shall be so wedded, Christned or Buried. And for the safe keeping of the same Book, the Parish shall be bound to provide of their common charges, one sure Coffer, with two Locks and Keys, whereof the one to remain with the Parson, Vicar or Curate, and the other with the Wardens of every Parish Church or Chappel, where in the said Book shall be laid up: which Book they shall every Sunday take forth, and in the presence of the said Wardens, or one of them, write and record in the same all the Weddings, Christnings and Burials made the whole week before; and that done, to lay up the Book in the said Coffer, as afoze. And for every time that the same shall be omitted, the party that shall be in the fault thereof, shall forfeit to the said Church, iii. s. iiij. d. to be employed to the poor mens box of that Parish.

Furthermore, because the goods of the Church are called the goods of the poor, and at these days nothing is less seen than the poor to be sustained with the same; all Parsons, Vicars, Pentionaries, Prebendaries, and other beneficed men within this Deanery, not being resident upon their Benefices, which may spend yearly xx. l. or above, either within this Deanery, or elsewhere, shall distribute hereafter among their poor Parishioners, or other inhabitants there, in the presence of the Churchwardens, or some other honest men of the Parish, the xl part of the fruits
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6 Injunctions by K. Edward vi. 1547.

and revenues of their said Benefices, lest they be worthily noted of ingratitude, which referring to many parts to themselves, cannot vouchsafe to impart the xl. portion thereof among the poor people of that Parish, that is so fruitful and profitable unto them.

And to the intent that learned men may hereafter spring the more, for the execution of the premises, every Parson, Vicar, Clerk, or beneficed man within this Deanery, having yearly to dispend in Benefices and other Promotions of the Church an C. l. shall give competent exhibition to one Scholar: and for so many C. l. more as he may dispend, to so many Scholars more shall he give like exhibition in the University of Oxford or Cambridge, or some Grammar-School; which after they have profited in good learning, may be partners of their Patrons cure and charge, as well in preaching, as otherwise in the execution of their offices, or may (when need shall be) otherwise profit the Commonwealth with their counsel and wisdom.

Also, that the Proprietaries, Parsons, Vicars, and Clerks, having Churches, Chappels, or Mansions within this Deanery, shall bestow yearly hereafter upon the same Mansions or Chancels of their Churches being in decay, the fifth part of that their Benefices, till they be fully repaired; and the same to repaired, shall always keep and maintain in good estate.

Also, that the said Parsons, Vicars and Clerks, shall once every quarter of the year read these Injunctions given unto them, openly and deliberately, before all their Parishioners, to the intent that both they may be the better admonished of their duty, and their said Parishioners the more moved to follow the same for their part.

Also, for as much as by a Law established every man is bound to pay his Tithes, no man shall by colour of duty omitted by their Curates, detain their Tithes, and so redub and requise one wrong with another, or be his own judge, but shall truly pay the same, as he hath been accustomed to their Parsons, Vicars, and Curates, without any restraint or diminution. And such lack and default as they can justly find in their Parsons and Curates, to call for reformation thereof at their Ordinaries and other Superiours hands, who upon complaint and due proof thereof, shall reform the same accordingly.

Also, that no person shall from henceforth alter or change the order and manner of any fasting-day that is commanded, or of Common-prayer or Divine Service, otherwise than is specified in these Injunctions, until such time as the same shall be otherwise ordered and transposed by the Kings Authority.

Also, that every Parson, Vicar, Curate, Chauncery Priest, and Stipendiary,

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pendary, being under the degree of a Bachelor of Divinity, shall provide and have of his own, within three moneths after this Visitation, the New Testament both in Latine and English, with the Paraphrase upon the same of Erasmus, and diligently study the same, conferring the one with the other. And the Bishops and other Ordinaries by themselves or their Officers in their Synods and Visitations, shall examine the said Ecclesiastical persons both they have profited in the study of holy Scripture.

Also, in the time of high Pass, within every Church, he that saith or singeth the same, shall read or cause to be read the Epistle and Gospel of that Pass in English and not in Latine in the Pulpit, or in such convenient place as the people may hear the same. And every Sunday and holy day they shall plainly and distinctly read, or cause to be read, one Chapter of the New Testament in English, in the said place at Mattins immediately after the Lessons: and at Even-song, after Magnificat, one Chapter of the Old Testament. And to the intent the premises may be more conveniently done, the Kings Majesties pleasure is, that when ix. Lessons should be read in the Church, three of them shall be omitted and left out with the Responses: and at Even-song time the Responses with all the memories shall be left off for that purpose.

Also, because those persons which be sick and in peril of death, be oftentimes put in despair, by the craft and subtilty of the Devil, who is then most busie; and specially with them that lack the knowledge, sure persuasion, and steadfast belief that they may be made partakers of the great and infinite mercy which Almighty God of his most bountiful goodness, and meer liberality, without our deserving hath offered freely to all persons that put their full trust and confidence in him: Therefore that this damnable vice of despair may be clearly taken away, and firm belief, and steadfast hope, surely conceived of all their Parishioners, being in any danger, they shall learn and have always in a readinesse such comfortable places and sentences of Scripture, as do set forth the mercy, benefits and goodness of Almighty God towards all penitent and believing persons: that they may at all times (when necessity shall require) promptly comfort their flock, with the lively Word of God, which is the onely Tap of mans conscience.

Also, to avoid all contention and strife, which heretofore hath arisen among the Kings Majesties subjects in sundry places of his Realmes and Dominions, by reason of fond courtesie, and challenging of places in procession, and also that they may the more quietly hear that which is said or sung to their edifying, they shall not from henceforth, in any Parish Church at any time, use any procession about the Church or

8 Injunctions by K. Edward vi. 1547.

Church-yard, or other place, but immediately before high Mass, the Priests with other of the Quire shall kneel in the midst of the Church, and sing or say plainly and distinctly the Litany which is set forth in English, with all the Suffrages following, and none other procession or Litany to be had or used but the said Litany in English, adding nothing thereto, but as the Kings Grace shall hereafter appoint: and in Cathedral or Collegiate Churches, the same shall be done in such places as our Commissioners in our Visitation Hall appoint. And in the time of the Litany, of the Mass, of the Sermon, and when the Priest readeth the Scripture to the Parishioners, no manner of persons without a just and urgent cause, shall depart out of the Church; and all ringing and knocking of Bells, shall be utterly forborne for that time, except one Bell in convenient time to be rung or knocked before the Sermon.

Also, like as the people be commonly occupied the work-day with bodily labour, for their bodily sustenance, so was the holy-day at the first beginning godly instituted and ordained, that the people should that day give themselves wholly to God. And whereas in our time, God is more offended than pleased, more dishonoured than honoured upon the holy-day, because of idleness, pride, drunkenness, quarrelling and brawling, which are most used in such days, people nevertheless persuading themselves sufficiently to honour God on that day, if they hear Mass and Service, though they understand nothing to their edifying: therefore all the Kings faithful and loving Subjects shall from henceforth celebrate and keep their holy-day according to Gods holy will and pleasure, that is, in hearing the Word of God read & taught, in private and publick prayers, in acknowledging their offences to God, and amendment of the same, in reconciling their selves charitably to their neighbours where displeasure hath been, in often times receiving the Communion of the very body and blood of Christ, in visiting of the poor and sick, in using all soberness and godly conversation. Yet notwithstanding all Parsons, Vicars and Curates, shall teach and declare unto their Parishioners, that they may with a safe and quiet conscience, in the time of Harvest, labour upon the holy and festival days, and save that thing which God hath sent. And if for any scrupulosity, or grudge of conscience, men should superstitiously abstain from working upon those days, that then they should grievously offend and displease God.

Also, for as much as variance and contention is a thing which most displeaseth God, and is most contrary to the blessed Communion of the body and blood of our Saviour Christ; Curates shall in no wise admit to the receiving thereof any of their Cure and flock, who hath maliciously and openly contended with his Neighbour, unless the same do first charitably

charitably and openly reconcile himself again, remitting all rancour and malice, whatsoeuer controverſſe hath ben between them; and notwithstanding their juſt titles and rights they may charitably proſecute beſore ſuch as have authoritie to hear the ſame.

Alſo, that every Dean, Archdeacon, Maſter of Collegiate Church, Maſter of Hoſpital, and Prebendary, being Prieſt, ſhall preach by himſelf perſonally twice every year at the leaſt, either in the place where he is intituled, or in ſome Church where he hath juuriſdiction, or elſe which is to the ſaid place appropriate or united.

Alſo, that they ſhall inſtruct and teach in their Cures, that no man ſought obſtinately and maliciously to break and violate the laudable ceremonies of the Church, by the King commanded to be obſerved, and as yet not abrogated. And on the other ſide, that whoſoeuer doth ſuperſtitiously abuſe them, doth the ſame to the great peril and danger of his ſouls health: as in caſting holy water upon his Bed, upon Images, and other dead things, or bearing about him holy bread, or Saint Johns Goſpel, or making croſſes of wood upon Palm ſunday, in time of reading of the Paſſion, or keeping private holy-days, as Bakers, Bzetters, Smiths, Shoe-makers, and ſuch other do; or ringing of holy Bells, or bleſſing with the holy Candle, to the intent thereby to be diſcharged of the burden of ſin, or to drive away Devils, or to put away dreames and phantaſies, or in putting truſt and confidence of health and ſalvation in the ſame ceremonies, when they be onely ordained, inſtituted and made, to put us in remembrance of the benefiſts which we have received by Chriſt. And if he uſe them for any other purpoſe, he grievouſly offendeth God.

Alſo, that they ſhall take away, utterly extint and deſtroy all ſhynes, covering of ſhynes, all tables, candleſticks, trindilles or rolls of wax, pictures, paintings, and all other monuments of feigned miracles, pilgrimages, Idolatry and Superſtition: ſo that there remain no memory of the ſame in walls, glaſſes, windows, or elſewhere within their Churches or Houſes. And they ſhall exhort all their Pariſhioners to do the like within their ſeveral houſes. And that the Church-wardens, at the common charge of the Pariſhioners in every Church, ſhall provide ſomely and honeſtly a Pulpit to be ſet in a convenient place within the ſame, for the preaching of Gods Word.

Alſo, they ſhall provide and have within thre moneths after this Viſitation, a ſtrong Cheſt, with a hole in the upper part thereof, to be provided at the coſt and charge of the Pariſh, having thre Keys, whereof one ſhall remain in the cuſtody of the Parſon, Vicar or Curate, and the other two in the cuſtody of the Church-wardens, or any other two honeſt men to be appointed by the Pariſh from year to year: which Cheſt you ſhall

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set and fasten near unto the high Altar, to the intent the Parishioners should put into it their Oblation and Alms for their pooe Neighbour. And the Parson, Vicar or Curate, shall diligently from time to time, and specially when men make their Testaments, call upon, exhort and move their Neighbour, to confer and give, as they may well spare, to the said Chest; declaring unto them, whereas heretofore they have been diligent to bestow much substance otherwise than God commanded upon Pardons, Pilgrimages, Trentalls, decking of Images, offering of Candles, giving to Friars, and upon other like blind deuotions, they ought at this time to be much more ready to help the pooe and needy, knowing that to relieue the pooe is a true worshipping of God, required earnestly upon pain of euerlasting damnation: and that also, whatsoeuer is given for their comfort, is given to Christ himself and so is accepted of him, that he will mercifully reward the same with euerlasting life: the which alms and deuotion of the people, the Keepers of the keys shall at times convenient take out of the Chest, and distribute the same in the presence of the whole Parish, or six of them, to be truly and faithfully delibered to their most needy Neighbour: and if they be provided for, then to the reparation of high-ways next adjoining. And also the money which riseth of Fraternities, Guilds, and other stocks of the Church, (except by the Kings Majesties Authority it be otherwise appointed) shall be put into the said Chest, and converted to the said use, and also the Rents of Lands, the profit of cattle, and money given or bequeathed to the finding of Torches, Lights, Tapers and Lamps, shall be converted to the said use, saving that it shall be lawful for them to bestow part of the said profits upon the reparation of the Church, if great need require, and whereas the Parish is very pooe, and not able otherwise to repair the same.

And soasmuch as Priests be publick Ministers of the Church, and upon the holy days ought to apply themselves to the common administration of the whole Parish, they shall not be bound to go to women lying in childbed, except in time of dangerous sickness, and not to fetch any coase before it be brought to the Church-yard; and if the woman be sick, or the coase brought to the Church, the Priest shall do his duty accordingly in visiting the woman, and burying the dead person.

Also, to avoid the detestable sin of Symony, because buying and selling of Benefices is execrable before God; therefore all such persons as buy any Benefices or come to them by fraud or deceit shall be deprived of such Benefices, and be made unable at any time after to receive any other spiritual promotion. And such as do sell their, or by any colour do bestow them for their own gain and profit, shall lose the right and title of patronage, and presentment for that time, and the gift thereof for that vacation shall appertain to the Kings Majesty.

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Also, because through lack of Preachers in many places of the Kings Realms and Dominions, the people continue in ignorance and blindness, all Parsons, Vicars and Curates shall read in their Churches every Sunday one of the Homilies, which are and shall be set forth for the same purpose by the Kings Authority, in such sort as they shall be appointed to do in the Preface of the same.

Also, whereas many indiscreet persons do at this day uncharitably contemn and abuse Priests and Ministers of the Church, because some of them (having small learning) have of long time laboured phantasies rather than Gods truth; yet forasmuch as their office and function is appointed of God: The Kings Majesty willeth and chargeth all his loving Subjects, that from henceforth they shall use them charitably and reverently for their office and administrations sake, and especially such as labour in the setting forth of Gods holy Word.

Also, that all manner of persons which understand not the Latine tongue, shall pray upon none other Primer, but upon that which was lately set forth in English by authority of King Henry the eighth. of most famous memory. And that no teachers of youth shall teach any other than the said Primer. And all those which have knowledge of the Latine Tongue, shall pray upon none other Latine Primer, but upon that which is likewise set forth by the said Authority. And that all Graces to be said at Dinner and Supper, shall be always said in the English Tongue. And that none other Grammar shall be taught in any School or other place within the Kings Realms and Dominions, but only that which is set forth by the said Authority.

Item, that all Chaunter Priests shall exercise themselves in teaching youth to read and write, and bring them up in good manners, and other vertuous exercises.

Item, when any Sermon or Homily shall be had, the Prime and hours shall be omitted.

The Form of bidding the Common Prayers.

YOU shall pray for the whole congregation of Christs Church, and specially for this Church of England and Ireland; wherein first I commend to your devout prayers, the Kings most Excellent Majestie, Supreme Head immediately under God, of the Spirituality and Temporality of the same Church: and for Queen Katharine Dowager, and also for my Lady Mary and my Lady Elizabeth, the Kings Sisters.

Secondly, you shall pray for my Lord Protectors Grace, with all the rest of the Kings Majesties Council: for all the Lords of this Realm, and for the Clergy and the Commons of the same: beseeching Almighty God to give ebery of them in his degree, grace to use themselves in such wise, as may be to Gods glory, the Kings honour, and the weal of this Realm.

Thirdly, ye shall pray for all them that be departed out of this world in the faith of Christ, that they with us, and we with them at the day of Judgment, may rest both body and soul, with Abraham, Isaac, and Jacob, in the Kingdom of Heaben.

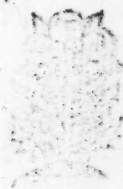
ALl which and singular Injunctions, the Kings Majestie ministreth unto his Clergy and their Successours, and to all his loving Subjects: straightly charging and commanding them to observe and keep the same, upon pain of deprivation, sequestration of fruits of Benefices, suspension, excommunication, and such other coercion, as to Ordinaries, or other having Ecclesiastical Jurisdiction, whom his Majestie hath appointed for the due execution of the same, shall be seen convenient: charging and commanding them to see these Injunctions observed and kept of all persons, being under their jurisdiction, as they will answer to his Majestie for the contrary; and his Majesties pleasure is, that ebery Justice of Peace (being required) shall assist the Ordinaries and ebery of them for the due execution of the said Injunctions.

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Of the
Communion.



Imprinted at London by Richard Grafton,
M D X L V I I.

COMMUNION.



M D C L V I I

The Proclamation.

EDWARD by the Grace of God, King of England, France and Ireland, Defender of the Faith, and of the Church of England and Ireland in Earth the Supreme Head: To all and singular our loving Subjects, Greeting. For so much as in our high Court of Parliament, lately holden at Westminster, it was by us, with the consent of the Lords Spiritual and Temporal, and Commons there assembled, most godly and agreeably to Christs holy institution Enacted, That the most blessed Sacrament of the body and blood of our Saviour Christ, should from thenceforth be commonly delivered and ministered unto all persons within our Realm of England and Ireland, and other our Dominions under both kinds, that is to say, of Bread and Wine, (except necessity other ways require) lest any man phansying and devising a sundry way by himself, in the use of this most blessed Sacrament of Unity, there might thereby arise any unseemly and ungodly diversity: Our pleasure is, by the advice of our most dear Uncle the Duke of Somerset, Governour of our Person, and Protector of all our Realms, Dominions and Subjects, and other of our Privy Council, That the said blessed Sacrament be ministered unto our people onely after such form and manner as hereafter, by our Authority, with the advice before mentioned, is set forth and declared: willing every man with due reverence and Christian behaviour, to come to this holy Sacrament and most blessed Communion, lest by the unworthy receiving of so high mysteries, they become guilty of the body and blood of the Lord, and so eat and drink their own damnation: but rather diligently trying themselves, that they may so come to this holy Table of Christ, and so be

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partakers of this holy Communion, that they may dwell in Christ, and have Christ dwelling in them: And also with such obedience and conformity to receive this our Ordinance, and most godly direction, that we may be encouraged from time to time further to travel for the reformation, and setting forth of such godly Orders, as may be most to Gods glory, the edifying of our Subjects, and for the advancement of true Religion.

Which thing, we (by the help of God) most earnestly intend to bring to effect: willing all our loving Subjects in the mean time, to stay and quiet themselves with this our direction, as men content to follow Authority, according to the bounden duty of Subjects) and not enterprising to run afore, and so by their rashness become the greatest hinderers of such things, as they more arrogantly than godly would seem (by their own private Authority) most hotly to set forward. We would not have our Subjects so much to mislike our Judgment, so much to mistrust our Zeal, as though we either could not discern what were to be done, or would not do all things in due time: God be praised, we know both what by his Word is meet to be redressed, and have an earnest mind, by the advice of our most dear Uncle, and other of our Privy Council, with all diligence and convenient speed so to set forth the same, as it may most stand with Gods glory, and edifying and quietness of our people: which we doubt not, but all our obedient and loving Subjects will quietly and reverently tarry for.

God Save the KING.

The Order of the Communion.

First, the Parson, Vicar, or Curate, the next Sunday or holy-day, or at the least one day before he shall minister the Communion, shall give warning to his Parishioners, or those which be present, that they prepare themselves thereto, saying to them openly and plainly as hereafter followeth, or such like.

Dear Friends, and you especially upon whose Souls I have cure and charge, upon day next I do intend by Gods Grace to offer to all such as shall be there godly disposed, the most comfortable Sacrament of the body and blood of Christ, to be taken of them in the remembrance of his most fruitful and glorious Passion: by the which Passion, we have obtained remission of our sins, and be made partakers of the Kingdom of Heaven; whereof, we be assured and ascertained if we come to the said Sacrament with hearty repentance for our offences, stedfast faith in Gods mercy, and earnest minds to obey Gods will, and to offend no more: wherefore our duty is, to come to these holy mysteries with most hearty thanks to be given to Almighty God for his infinite mercy and benefits, given and bestowed upon us, his unworthy servants, for whom he hath not only given his body to death, and shed his blood, but also doth boughsafe in a Sacrament and mystery, to give us his said body and blood spiritually to feed and drink upon. The which Sacrament, being so divine and holy a thing, and so comfortable to them which receive it worthily, and so dangerous to them that will presume to take the same unworthily: my duty is to exhort you in the mean season, to consider the greatness of the thing, and to search and examine your own consciences, and that not lightly, nor

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18 The order of the Communion

after the manner of dissemblers with God : But as they which should come to a most godly and heavenly banquet : not to come but in the marriage-garment required of God in Scripture, that you may so much as lieth in you, be found worthy to come to such a Table. The ways and means thereto is,

First, that you be truly repentant of your former evil life, and that you confess with an unfeigned heart to Almighty God, your sins and unkindness towards his Majesty, committed either by will, word or deed, infirmity or ignorance, and that with inward sorrow and tears, you bewail your offences, and require of Almighty God mercy and pardon, promising to him from the bottom of your hearts, the amendment of your former life. And amongst all others, I am commanded of God, especially to move and exhort you, to reconcile your selves to your Neighbours, whom you have offended, or who hath offended you, putting out of your hearts all hatred and malice against them, and to be in love and charity with all the world, and to forgive other, as you would that God should forgive you. And if there be any of you, whose conscience is troubled and grieved at any thing, lacking comfort or counsel, let him come to me, or to some other discreet and learned Priest taught in the Law of God, and confess and open his sin and grief secretly, that he may receive such ghostly counsell, advice and comfort, that his conscience may be relieved, and that of us, as a Minister of God and of the Church, he may receive comfort and absolution, to the satisfaction of his mind, and avoiding of all scruple and doubtfulness : requiring, such as shall be satisfied with a general confession, not to be offended with them that do use, to their further satisfying, the auricular and secret confession to the Priest, nor those also which think needful or convenient for the quietness of their own consciences, particularly to open their sins to the Priest,

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to be offended with them which are satisfied with their humble confession to God, and the general confession to the Church: But in all these things, to follow and keep the rule of charity, and every man to be satisfied with his own conscience, not judging other mens minds or acts, whereas he hath no warrant of Gods word for the same.

The time of the Communion, shall be immediately after that the Priest himself hath received the Sacrament, without the varying of any other Rite or Ceremony in the Mass, (until other order shall be provided) but as heretofore usually the Priest hath done with the Sacrament of the body, to prepare, bless and consecrate so much as will serve the people: so it shall yet continue still after the same manner and form, save that he shall bless and consecrate the biggest Chalice, or some fair and convenient Cup or Cups full of Wine, with some water put unto it. And that day, not drink it up all himself, but taking one onely sup or draught, leave the rest upon the Altar covered, and turn to them that are disposed to be partakers of the Communion, and shall thus exhort them as followeth.

DEarly beloved in the Lord, ye coming to this holy Communion, must consider what S. Paul writeth to the Corinthians, how he exhorteth all persons diligently to try and examine themselves, or ever they presume to eat of this bread, and drink of this Cup: for as the benefit is great, if with a truly penitent heart and lively faith we receive this holy Sacrament, (for then we spiritually eat the flesh of Christ, and drink his blood; then we dwell in Christ, and Christ in us, we be made one with Christ, and Christ with us;) so is the danger great if we receive the same unworthily: for then we become guilty of the body and blood of Christ our Saviour, we eat and drink our own damnation, because we make no

Difference of the Lords body, we kindle Gods wrath ober us, we prouoke him to plague us with diuers diseases, and sundry kinds of death. Iudge therefore your selues, (bretthren) that ye be not iudged of the Lord. Let your mind be without desire to sin: Repent you truly for your sins past, haue an earnest and libely faith in Christ our Saviour, be in perfect charity with all men, so shall ye be meet partakers of these holy mysteries. But aboue all things, you must giue most humble and hearty thanks to God the Father, the Son and the holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ both God and man, who did humble himselfe even to the death upon the Cross for us miserable sinners lying in darkness and the shadow of death, that he might make us the children of God, and exalt us to everlasting life. And to the end that we should always remember the exceeding love of our Master, and only Saviour Iesus Christ thus doing for us, and the innumerable benefits which by his precious blood-shedding he hath obtained to us, he hath left in these holy mysteries as a pledge of his love, and a continual remembrance of the same, his own blessed body and precious blood for us spiritually to feed upon, to our endless comfort and consolation. To him therefore with the Father and the holy Ghost, let us giue, as we are most bounden, continual thanks, submitting our selues wholly to his holy will and pleasure, and studying to serue him in true holiness and righteousness all the days of our life. Amen.

Then the Priest shall say to them which be ready to take the Sacrament,

If any man here be an open blasphemers, adulterer, in malice, or enuy, or any other notable crime, and be not truly sorry therefore, and earnestly minded to leaue the same

same vices, or that doth not trust himself to be reconciled to Almighty God, and in charity with all the world, let him yet a while bewail his sins, and not come to this holy Table, lest after the taking of this most blessed bread, the Devil enter into him, as he did into Judas, to fulfil in him all iniquity, and to bring him to destruction, both of body and soul.

Here the Priest shall pause a while, to see if any man will withdraw himself: and if he perceive any so to do, then let him commune with him privily at convenient leisure, and see whether he can with good Exhortation, bring him to Grace: and after a little pause, the Priest shall say,

You that do truly and earnestly repent you of your sins, and offences, committed to Almighty God, and be in love and charity with your Neighbours, and intend to lead a new life, and heartily to follow the Commandments of God, and to walk from henceforth in his holy ways, draw near, and take this holy Sacrament to your comfort, make your humble confession to Almighty God, and to his holy Church, here gathered together in his Name, meekly kneeling upon your knees.

Then shall a general Confession be made in the name of all those that are minded to receive the holy Communion, either by one of them, or else by one of the Ministers, or by the Priest himself, all kneeling humbly upon their knees.

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men, we knowledg and bewail our manifold sins and wickedness, which we from time to time most grievously have committed by thought, word and deed, against thy Divine Majesty, provoking most justly thy wrath and indignation against us; We do earnestly

neſſly repent, and be heartily ſorry for theſe our miſdoings: The remembrance of them is grievous unto us, the burthen of them is intolerable, have mercy upon us, have mercy upon us moſt merciful Father, for thy Son our Lord Jeſus Chriſts ſake: Forgive us all that is paſt, and grant that we may ever hereafter ſerve and pleaſe thee in newneſſ of life, to the honour and glory of thy Name, through Jeſus Chriſt our Lord.

Then ſhall the Prieſt ſtand up, and turning him to the people, ſay thus:

Our bleſſed Lord, who hath left power to his Church to abſolve penitent ſinners from their ſins, and to reſtore to the grace of the heavenly Father ſuch as truly believe in Chriſt, have mercy upon you, pardon and deliver you from all ſins, confirm and ſtrengthen you in all goodneſſ, and bring you to everlaſting life.

Then ſhall the Prieſt ſtand up, and turning him toward the people, ſay thus:

Hear what comfortable words our Saviour Chriſt ſaith to all that truly turn to him:

Come unto me all that travel and be heavy laden, and I ſhall reſreſh you. So God loved the world, that he gave his onely begotten Son, to the end, that all that believe in him ſhould not periſh, but have life everlaſting.

Hear alſo what St. Paul ſaith,

This is a true ſaying, and worthy of all men to be embraced and received, that Jeſus Chriſt came into this world to ſave ſinners.

Hear

Hear also what St. *John* saith,

IF any man sin, we have an Advocate with the Father, *Iesus Christ* the righteous, he it is that obtained grace for our sins.

Then shall the Priest kneel down and say in the name of all them that shall receive the Communion, this Prayer following.

WE do not presume to come to this thy Table, (*O merciful Lord*) trusting in our own righteousness, but in thy manifold and great mercies: we be not worthy so much as to gather up the crumbs under thy Table: but thou art the same *Lord*, whose property is always to have mercy: grant us therefore gracious *Lord* so to eat the flesh of thy dear Son *Iesus Christ*, and to drink his blood in these holy Mysteries, that we may continually dwell in him, and he in us, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, Amen.

Then shall the Priest rise, the people still reverently kneeling, and the Priest shall deliver the Communion, first to the Ministers, if any be there present, that they may be ready to help the Priest, and after to the other. And when he doth deliver the Sacrament, of the body of *Christ*, he shall say to every one these words following:

The body of our *Lord Iesus Christ*, which was given for thee, preserve thy body unto everlasting life.

And the Priest delivering the Sacrament of the blood, and giving every one to drink once and no more, shall say,

If

The

The blood of our Lord Iesus Christ, which was shed for thee, preserve thy soul unto everlasting life.

If there be a Deacon or other Priest, then shall he follow with the Chalice, and as the Priest ministreth the bread, so shall he for more expedition minister the wine, in form before written.

Then shall the Priest, turning him to the people, let the people depart with this blessing,

The peace of God which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Iesus Christ our Lord.

To the which the people shall answer,

Amen.

Note, that the bread that shall be consecrated shall be such as heretofore hath been accustomed. And every of the said consecrated breads shall be broken into two pieces at the least, or more, by the discretion of the minister, and so distributed. And men must not think less to be received in part, than in the whole, but in each of them the whole body of our Saviour Iesus Christ.

Note, that if it doth so chance, that the wine balled and consecrate doth not suffice, or be enough for them that do take the Communion, the Priest after the first Cup or Chalice be emptied, may go again to the Altar, and reverently and devoutly prepare and consecrate another, and so the third, or more likewise, beginning at these words, Simili modo, postquam coenatum est, and ending at these words, qui pro vobis & pro multis effunderetur in remissionem peccatorum, and without any levation or lifting up.

Articles

Articles to be enquired of in Visitations to be had within the Diocese of *Canterbury*, in the second year of the Reign of our Dread Sovereign Lord *Edward* the Sixth, by the Grace of God, King of *England*, *France* and *Ireland*, Defender of the Faith, and in Earth of the Church of *England* and also of *Ireland*, the Supreme Head.



First, Whether Parsons, Vicars and Curates, and every of them, have purely and sincerely, without colour or dissimulation, four times in the year at the least, preached against the usurped power, pretended authority, and jurisdiction of the Bishop of Rome.

Item, Whether they have preached and declared likewise four times of the year at the least, that the Kings Majesties power, authority and preeminence, within his Realms and Dominions, is the highest power under God.

Item, Whether any person hath by writing, cyphring, preaching, or teaching, deed or act obstinately holden, and stand toith to extol, set forth, maintain or defend the authority, jurisdiction, or power of the Bishop of Rome, or of his See heretofore claimed and usurped, or by any pretense, obstinately or maliciously, invented any thing for the extolling of the same, or any part thereof.

Item, Whether in their Common-prayers they use not the Collects made for the King, and make not special mention of his Majesties name in the same.

Item, Whether they do not every Sunday and Holy-day, with the Collects of the English procession, say the prayer set forth by the Kings Majesty for peace between England and Scotland.

Item, Whether they have not removed, taken away, and utterly extingished and destroyed in their Churches, Chappels and Houses, all images, all shrines, coverings of shrines, all tables, candlesticks, trindels or rolls of wax, pictures, paintings, and all other monuments of feigned miracles, pilgrimages, idolatry and superstition, so that there remain no memory of the same in walls, glass-windows, or elsewhere.

Item, Whether they have exhorted, moved and stirred their Parishioners to do the like in every of their houses.

Item, Whether they have declared to their Parishioners, the Articles concerning the abrogation of certain superfluous Holy-days, and done their endeavour to persuade the said Parishioners to keep and observe the

some Articles inviolably; and whether any of those abrogate days hath been kept as Holy-days, and by whose occasion they were so kept.

Item, Whether they have diligently, duly and reverently ministered the Sacraments in their Cures.

Item, Whether they have preached, or caused to be preached purely and sincerely the Word of God, in every of their Cures, every quarter of the year, once at the least, exhorting their Parishioners to the works commanded by Scripture, and not to works devised by mens phantasies besides Scripture, as wearing or praying upon Beads, or such like.

Item, Whether they suffer any Torches, Candles, Tapers or any other lights to be in your Churches, but only two lights upon the high Altar.

Item, Whether they have not every Holy-day, when they have no Sermon, immediately after the Gospel, openly, plainly and distinctly recited to their Parishioners in the Pulpit, the Pater Noster, the Creed, and the Ten Commandments in English.

Item, Whether every Lent they examine such persons as come to Confession to them, whether they can recite the Pater Noster, the Articles of our Faith, and the Ten Commandments in English.

Item, Whether they have charged fathers and mothers, masters and governours of youth, to bring them up in some vertuous study or occupation.

Item, Whether such beneficed men, as be lawfully absent from their Benefices, do leave their Cure to a rude and unlearned person, and not an honest, well-learned and expert Curate, which can and will teach you wholesome Doctrine.

Item, Whether in every Cure they have, they have provided one Book of the whole Bible of the largest Volume in English, and the Paraphrasis of Erasmus also in English upon the Gospels, and set up the same in some convenient place in the Church, where their Parishioners may most commodiously resort to the same.

Item, Whether they have discouraged any person from reading of any part of the Bible, either in Latine or in English, but rather comforted and exhorted every person to read the same, as the very lively Word of God, and the special food of mans soul.

Item, Whether Parsons, Vicars, Curates, and other Priests, be common haunters and resorters to Taverns or Ale-houses, giving themselves to drinking, rioting, or playing at unlawful games, and do not occupie themselves in the reading or hearing of some part of holy Scripture, or in some other godly exercise.

Item, Whether they have admitted any man to preach in their Cures, not being lawfully licensed thereunto, or have refused or denied such to preach as have been licensed accordingly.

Item,

2. of K. *Edward* vi. by Archbish. *Cranmer*. 27

Item, Whether they which have heretofore declared to their Parishioners, any thing to the extolling or setting forth of Pilgrimages, Relicks or Images, or lighting of Candles, kissing, kneeling, decking of the same Images, or any such superstition, have not openly recanted and repobed the same.

Item, Whether they have one Book or Register safely kept, wherein they write the day of every Wedding, Christning and Burping.

Item, Whether they have exhorted the people to obedience to the Kings Majestie and his Ministers, and to charity and love one to another.

Item, Whether they have admonished their Parishioners, that they ought not to presume to receive the Sacrament of the body and blood of Christ, before they can perfectly rehearse the Pater Noster, the Articles of the Faith, and the Ten Commandments in English.

Item, Whether they have declared, and to their wits and power have perswaded the people, that the manner and kind of fasting in Lent, and other days in the year, is but a meer possibie Law, and that therefore all persons, having just cause of sickness, or other necessity, or being licensed by the Kings Majestie, may moderately eat all kind of meats without grudge or scruple of conscience.

Item, Whether they be resident upon their Benefices, and keep hospitality or no; and if they be absent, or keep no hospitality, whether they do make due distributions among the poor Parishioners or not.

Item, Whether Parsons, Vicars, Clerks, and other beneficed men, having yearly to dispend an hundred pound, do not find competently one Scholar in the University of Cambridge or Oxford, or some Grammar School, and for as many hundred pounds as every of them may dispend, so many Scholars likewise to be found by them, and what be their names that they so find.

Item, Whether Proprietaries, Parsons, Vicars and Clerks, having Churches, Chappels or Mansions, do keep their Chancels, Rectories, Vicarages, and all other houses appertaining to them in due reparations.

Item, Whether they have counselled or moved their Parishioners, rather to pray in a tongue not known, than in English, or to put their trust in any prescribed number of papers, as in saying over a number of Beads or other like.

Item, Whether they have read the Kings Majesties Injunctions every quarter of the year, the first Holy-day of the same quarter.

Item, Whether the Parsons, Vicars, Curates, and other Priests, being under the degree of a Bachelor of Divinity, have of their own the New Testament both in Latine and English, and the Paraphrase of Erasmus upon the same.

Item, whether within every Church be that ministreth hath read or cause to be read the Epistle and Gospel in English, and not in Latine, either in the Pulpit or some other meet place, so as the people may hear the same.

Item, whether every Sunday and Holy-day at Matins they have read or cause to be read, plainly and distinctly in the said place, one Chapter of the New Testament in English, immediately after the Lessons, and at Evensong after Magnificat, one Chapter of the Old Testament.

Item, whether they have not at Matins omitted three Lessons when it should have been read in the Church, and at Evensong the Responses with all the Verses.

Item, whether they have declared to their Parishioners, that Saint Marks day, and the evens of the abrogate Holy-days should not be fasted.

Item, whether they have the Procession-book in English, and have said or sung the said Litany in any other place but upon their knees in the midst of their Church; and whether they use any other Procession, or omit the said Litany at any time, or say it or sing it in such sort as the people cannot understand the same.

Item, whether they have put out of their Church-books this word Papa, and the name and service of Thomas Becket, and prayers having rubrics, containing pardons or indulgences, and all other superstitious legends and prayers.

Item, whether they bid not the Beads according to the order appointed by the Kings Majesty.

Item, whether they have opened and declared unto you the true use of Ceremonies, (that is to say) that they be no workers nor works of salvation, but onely outward signs and tokens, to put us in remembrance of things of higher perfection.

Item, whether they have taught and declared to their Parishioners, that they may with a safe and quiet conscience in the time of Harbest, labour upon the holy and festival days; and if superstitiously they abstain from working upon those days, that then they do grievously offend and displease God.

Item, whether they have admitted any persons to the Communion, being openly known to be out of charity with their Neighbours.

Item, whether the Deans, Archdeacons, Masters of Hospitals, and Prebendaries, have preached by themselves personally twice every year at the least.

Item, whether they have provided, and have a strong Chest for the poor mens Box, and set and fastned the same near to the high Altar.

Item, whether they have diligently called upon, exhorted and moved their

2. of K. Edward vi. by Archbishop. Cranmer. 20

their Parishioners, and specially when they make their Testaments, to give to the said poor mens Box, and to bestow that upon the poor Chest, which they were wont to bestow upon Pardons, Pilgrimages, Trentalles, Passes satisfactory, decking of Images, offering of Candles, giving to Friars, and upon other like blind debotions.

Item, Whether they have denied to visit the sick, or bury the dead, being brought to the Church.

Item, Whether they have bought their Benefices, or come to them by fraud or deceit.

Item, Whether they have every Sunday, when the people be most gathered, read one of the Homilies, in order as they stand in the Book, set forth by the Kings Majesty.

Item, Whether they do not omit prime and hours, when they have any Sermon or Homily.

Item, Whether they have said or sung any Mass, in any Oratory, Chappel, or any mans house, not being hallowed.

Item, Whether they have given open monition to their Parishioners, that they should not wear Beards, nor pray upon them.

Item, Whether they have moved their Parishioners, lying upon their death-beds, or at any other time, to bestow any part of their substance upon Trentals, Passes satisfactory, or any such blind debotions.

Item, Whether they take any Trentals or other Passes satisfactory to say or sing for the quick or the dead.

Item, Whether they have given open monition to their Parishioners to detect and present to their Ordinary all adulterers and fornicators, and such men as have two wives living, and such women as have two husbands living within their Parishes.

Item, Whether they have not monished their Parishioners openly, that they should not sell, give, nor otherwise alienate any of their Churches goods.

Item, Whether they, or any of them do keep more Benefices, and other Ecclesiastical promotions than they ought to do, not having sufficient license and dispensations thereunto, and how many they be, and their names.

Item, Whether they minister the Communion any otherwise than only after such form and manner as is set forth by the Kings Majesty in the Book of the Communion.

Item, Whether they hallowed and delivered to the people any Candles upon Candlemas-day, and Ashes upon Ash-Wednesday, or any Palms upon Palm-sunday last past.

Item, Whether they had upon Good-friday last past, the Sepulchres with their lights, having the Sacrament therein.

Item,

Item, whether they upon Easter-even last past hallowed the Font, Fire
oz Paschal, oz had any Paschal set up, oz burning in their Churches.

Item, whether your Parsons and Vicars have admitted any Curates
to serbe their Cures which were not first examined and allowed either by
my Lord of Canterbury, Master Arch-Deacon, oz their Officers.

Item, whether you know any person within your Parish, oz elsewhere,
that is a letter of the word of God to be read in English, oz sincerely
preached, oz of the execution of the Kings Majesties Injunctions, oz other
his Majesties proceedings in matters of Religion.

Item, whether every Parish have provided a Chest with two locks
and keys for the Book of Wedding, Christning and Burying.

Item, whether in the time of the Letany, oz any other Common-
prayer, in the time of the Sermon oz Homily, and when the Priest read-
eth the Scripture to the Parishioners, any person have departed out of
the Church without a just and necessary cause.

Item, whether any Bells have been knowled oz rung at the time of
the premises

Item, whether any person hath abused the Ceremonies, as in casting
holy water upon his bed, oz bearing about hys holy bread, St. Johns Go-
spel, ringing of holy Bells, oz keeping of private holy-days, as Taylozs,
Bakers, Brewers, Smiths, Shoemakers, and such other.

Item, whether the money coming and rising of any Cattle, oz other
movable stocks of the Church, and money given oz bequeathed to the find-
ing of Lozches, Lights, Tapers oz Lamps, (not paid out of any Lands)
have not been employed to the pooz mens Chest.

Item, who hath the said stocks and money in their hands, and what
be their names.

Item, whether any indiscreet persons do uncharitably contemn and
abuse Priests and Ministers of the Church.

Item, whether they that understand not the Latine do pray upon any
Primer but the English Primer, set forth by the Kings Majesties Autho-
rity; and whether they that understand Latine, do use any other than
the Latine Primer, set forth by like Authority.

Item, whether there be any other Grammar taught in any other
School within this Diocese, than that which is set forth by the Kings
Majesty.

Item, whether any person keep their Church holy-day, and the De-
dication day, any otherwise, oz at any other time than is appointed by
the Kings Majesty.

Item, whether the service in the Church be done at due and conveni-
ent hours.

Item,

2. of K. *Edward* vi. by Archbish. *Cranmer*. 31

Item, Whether any have used to commune, jangle, and talk in the Church, in the time of the Common-prayer, reading of the Homily, Preaching, Reading, or declaring of the Scripture.

Item, Whether any have wilfully maintained and defended any Heresies, Errours, or false Opinions, contrary to the faith of Christ, and holy Scripture.

Item, Whether any be common drunkards, swearers, or blasphemers of the Name of God.

Item, Whether any have committed adultery, fornication, or incest, or be common Whores, and receivers of such evil persons, or vehemently suspected of any of the premises.

Item, Whether any be haters, slanderers, chiders, scolders, and sowers of discord between one person and another.

Item, Whether you know any that use Charms, Sorcery, Enchantments, Witchcraft, Southsaying, or any like craft invented by the Devil.

Item, Whether the Churches, Pulpits, and other necessities appertaining to the same, be sufficiently repaired.

Item, Whether you know any that in contempt of their own Parish Church, do resort to any other Church.

Item, Whether any Inholders or Alehouse-keepers do use commonly to sell meat and drink in the time of Common-prayer, Preaching, or Reading of the Homilies, or Scripture.

Item, Whether you know any to be married within the degrees prohibited by the Lawes of God, or that be separated or divorced without a just cause, allowed by the Law of God, and whether any such have married again.

Item, Whether you know any to have made private contracts of matrimony, not calling two or more thereunto.

Item, Whether they have married solemnly, the Banns not first lawfully asked.

Item, Whether you know any Executors or Administrators of dead mens goods, which do not only bestow such of the said goods as were given and bequeathed, or appointed to be distributed among the poor people repairing of high-ways, finding of poor Scholars or marrying of poor Widows, or such other like charitable deeds.

Item, Whether any do condemn married Priests, and so that they be married, will not receive the Communion, or other Sacraments at their hands.

Item, Whether you know any that keep in their houses undefaced, any abused or feigned Images, any Tables, Pictures, Paintings, or other monuments of feigned miracles, Pilgrimages, Idolatry, or Superstition.

...of the ...

ARTICLES

TO BE

ENQUIRED of,

IN THE

VISITATION

OF THE

DIOCESS of *LONDON*,

By the Reverend Father in God,

NICOLAS

BISHOP of *LONDON*,

In the fourth year of our Sovereign Lord King *Edward* the Sixth, by the Grace of God King of *England, France* and *Ireland*, Defender of the Faith, and in Earth of the Church of *England* and also of *Ireland*, the supreme Head, next and immediately under our *Saviour Christ*.

Imprinted at *London* by *Reynold Wolfe*,
M D L.

St. PAUL.

I Tellise therefore before God and before the Lord
Jesus Christ, which shall judge the quick and
dead at his appearing in his Kingdom, preach thou the
Word, be fervent in season or out of season. Improve,
rebuke, exhort, with all long suffering and Doctrine.

2 Tim. 4.

Articles of Visitation by Bishop Ridley, Anno 1550.



Whether your Curates and Ministers be of that conversation of living, that woorthily they can be reprehended of no man.

Whether your Curates and Ministers do haunt and resort to Taverns or Alehouses, etherwise than for their honest necessity, there to drink and riot, or to play at unlawful games.

Whether your Ministers be common brawlers, sowers of discord rather than charity among their Parishioners, lawless, hunters, or spending their time idly, or coming to their Benefice by Simony.

Whether your Ministers or any other persons have committed adultery, fornication, incest, bawdry, or to be vehemently suspected of the same, common drunkards, scolds, or be common swearers and blasphemers of Gods holy Name.

Whether your Parsons and Vicars do maintain their houses and Chancels in sufficient reparation: or if their houses be in decay, whether they bestow yearly the fifth part of the fruits of the Benefice, until the same be repaired.

Whether your Parsons and Vicars absent from their Benefice, do leave their Cure to an able Minister. And if he may dispend yearly *vi. s.* or above in this Deanry, or elsewhere, whether he doth distribute every year among his poor Parishioners there at the least, the forty part of the fruits of the same. And likewise spending yearly *£. i.* whether he doth find one Scholar at either of the Universities, or some Grammar School, and so for every other hundred pound, one Scholar.

Whether every Dean, Archdeacon, and Prebendary, being Priest doth personally by himself preach twice every year at the least, either where he is intituled, or where he hath jurisdiction, or in some place united or appropriate to the same.

Whether your Minister having license thereunto, doth use to preach; or not licensed, doth diligently procure other to preach that are licensed: or whether he refuseth those, offering themselves that are licensed; or absenteth himself, or causeth other to be away from the Sermon, or else admitteth any to preach that are not licensed.

Whether any be preaching, writing, word or deed, hath or doth maintain the usurped power of the Bishop of Rome.

Whether any be a letter of the Word of God to be preached or read in the English tongue.

Whether any do preach, declare, or speak any thing in derogation of the Book of Common-prayer, or any thing therein contained, or any part thereof.

Whether any do preach and defend, that private persons may make insurrection, stir sedition, or compel men to give them their goods.

Whether the Curate doth admit any to the Communion before he be confirmed, or any that ken not the Pater Noster the Articles of the Faith, and Ten Commandments in English.

Whether Curates do Minister the Communion for money, or use to have Rentals of Communions.

Whether any of the Anabaptists Sect, or other, use notoriously any unlawful or private Conventicles, wherein they do use Doctrine, or Administration of Sacraments, separating themselves from the rest of the Parish.

Whether there be any that privately in their private house have their Passes contrary to the form and order of the Book of Communion.

Whether any Minister doth refuse to use the Common-prayers, or minister Sacraments in that order and form as is set forth in the Book of Common-prayer.

Whether Baptism be ministered (out of necessity) in any other time than on the Sunday or Holy-day, or in another Tongue than English.

Whether any speaketh against Baptism of Infants.

Whether any be married within degrees prohibited by Gods Law, or separate without cause lawful, or is married without Banns thrice first asked three several holy-days or Sundays openly in the Church at Service-time.

Whether any Curate doth marry them of other Parishes, without that Curates license and certificate from him of the Banns thrice solemnly asked.

Whether any saith, that the wickedness of the Minister taketh away the effect of Christs Sacraments.

Whether any saith that Christian men cannot be allowed to repentance, if they sin voluntarily after Baptism.

Whether your Curates be ready to minister the Sacraments, visit the sick, and bury the dead, being brought to the Church.

Whether any minister useth wilfully and obstinately any other Rite, Ceremony, Order, Form, or manner of Communion, Patterns, or Evening-song, Ministration of Sacraments, or open prayers than is set forth in the Book of Common-prayer.

Whether your Curate, once in six weeks at the least, upon some Sunday or Holy-day, before Evening-song, do openly in the Church instruct and

and examine childzen not confirmed in some part of the Catechism, and toether Parents and Pastors do send them thither upon warning given by the Minister.

Whether any useth to keep abrogate holy-days or private holy-days, as Bakers, Shoemakers, Brewers, Smiths, and such other.

Whether any useth to hallow water, bread, salt, bells, or candles upon Candlemas-day, ashes on Ashwednesday, Palmes on Palm-sunday, the Font on Easter-even, fire on Paschal, or toether there was any Sepulchre on Good-friday.

Whether the water in the Font be changed every moneth once, and then any other prayers said than is in the Book of Common-prayer appointed.

Whether there be any Images in your Church, Tabernacles, Shzines, or coverings of Shzines, Candles, or Trindels of wax, or feigned Miracles in your Churches or private houses.

Whether your Church be kept in due and laudful reparation, and whether there be a comely Pulpit set up in the same, and likewise a Coffer for alms for the poore, called the poore mans Box or Chest.

Whether any Legacies given to the poore, amending high-ways, or marrying poore maids, be undistributed, and by whom.

God Save the King.

ARTICLES

Agreed upon by the

BISHOPS,

And other Learned and Godly Men,

In the Last

CONVOCATION

AT

LONDON,

In the year of our Lord 1552.

To root out the discord of Opinions,
and establish the agreement of true Religion.

Published

By the Kings Majesties Authority 1553.

Imprinted at London by JOHN DAY.

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ARTICLES

Agreed upon in the CONVOCATION,

And Published by the

KINGS MAJESTY.

Of Faith in the holy Trinity.



There is but one living and true God, and he is everlasting, without body, parts, or passions; of infinite power, wisdom and goodness, the Maker and Preserver of all things both visible and invisible. And in unity of this Godhead there be three persons, of one substance, power and eternity, the Father, the Son, and the Holy Ghost.

That the Word or Son of God was made very man.

The Son, which is the Word of the Father, took mans nature in the womb of the blessed Virgin Mary, of her substance: so that two whole and perfect Natures, that is to say, the Godhead and Manhood, were joined together into one person, never to be divided, whereof is one Christ, very God and very man, who truly suffered, was crucified, dead and buried, to reconcile his Father to us, and to be a sacrifice for all sin of man both original and actual

Of the going down of Christ into Hell.

As Christ died and was buried for us, so also it is to be believed, that he went down into Hell; for the Body lay in the Sepulchre until the Resurrection, but his Ghost departing from him, was with the Ghosts that were in Prison or in Hell, and did preach to the same, as the place of St. Peter doth testify.

The Resurrection of Christ.

Christ did truly rise again from death, and took again his body, with flesh, bones, and all things appertaining to the perfection of mans nature, wherewith he ascended into Heaben, and there sitteth, until he return to judge men at the last day.

The Doctrine of holy Scripture is sufficient to Salvation.

Holy Scripture containeth all things necessary to salbation: so that whatsoeuer is neither read therein, nor may be proved thereby, although it be sometime received of the Faithful as godly and profitable for an order and comeliness, yet no man ought to be constrained to belieue it as an Article of Faith, or reputed requisite to the necessity of salbation.

The Old Testament is not to be refused.

The Old Testament is not to be put away as though it were contrary to the New, but to be kept still; for both in the Old and New Testaments euerlasting life is offered to mankind by Christ, who is the only Mediator between God and man, being both God and man. Wherefore they are not to be heard, which seign that the old fathers did look only for transitory promises.

The three Creeds.

The three Creeds, Nicene Creed, Archanasius's Creed, and that which is commonly called the Apostles Creed, ought thorowly to be received: for they may be proved by most certain warrants of holy Scripture.

Of Original or Birth-sin.

Original sin standeth not in the following of Adam, (as the Pelagians do vainly talk, which also the Anabaptists do now adays reuel) but it is the fault and corruption of the nature of every man, that naturally is ingendred of the off-spring of Adam, whereby man is very far gone from his former righteousness which he had at his Creation, and is of his own nature given to evil; so that the flesh desireth always contrary to the Spirit; and therefore in every person born into this world, it deserbeth

serbeth Gods wrath and damnation ; and this infection of nature doth remain, yea in them that are baptized, whereby the lust of the flesh, called in Greek *sejuna ouxidi*, which some do expound the wisdom, some the sensuality, some the affection, some the desire of the flesh, is not subject to the Law of God. And although there is no condemnation for them that beliebe and are baptized, yet the Apostle doth confess, that concupiscence and lust hath of it self the nature of sin.

Of Free-will.

We have no power to do good works pleasant and acceptable to God, without the Grace of God by Christ prebenting us, that we may have a good will and working in us when we have that will.

Of Grace.

The Grace of Christ, or the holy Ghost by him given, doth take away the stony heart, and giveth an heart of flesh ; and although those that have no will to good things, he maketh them to will ; and those that would evil things, he maketh them not to will the same : yet nevertheless he enforceth not the will : and therefore no man when he sinneth, can excuse himself as not worthy to be blamed, or condemned by alledging that he sinned unwittingly or by compulsion.

Of the Justification of Man.

Justification by only Faith in Jesus Christ, in that sense as it is declared in the Homily of Justification, is a most certain and wholesome Doctrine for Christian men.

Works before Justification.

Works done before the grace of Christ, and the inspiration of his Spirit, are not pleasant to God, inasmuch as they spring not of faith in Jesu Christ, neither do they make men meet to receive grace, or (as the School-Authorz say) deserve grace of Congruity : but because they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.

Works of Supererogation.

Voluntary works besides, over and above Gods Commandments, which they call works of Supererogation, cannot be taught without arrogancy and iniquity. For by them men do declare, that they do

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not only render to God as much as they are bound to do, but that they do more for his sake than of bounden duty is required: whereas Christ saith plainly, When ye have done all that is commanded you, say, We be unprofitable servants.

No man is without sin but Christ alone.

Christ in the truth of our nature was made like unto us in all things, (sin only except) from which he was clearly void, both in his flesh and in his Spirit. He came to be the Lamb without spot, who by sacrifice of himself made once for ever, should take away the sins of the world: and sin (as S. John saith) was not in him. But the rest, (yea, although we be baptized and born again in Christ) yet we offend in many things, and if we say we have no sin, we deceive our selves, and the truth is not in us.

Of sin against the holy Ghost.

Every deadly sin willingly committed after Baptism, is not sin against the holy Ghost, and unpardonable: wherefore the place for penitents is not to be denied to such as fall into sin after Baptism. After we have received the holy Ghost, we may depart from grace given, and fall into sin; and by the grace of God, (we may) arise again, and amend our lives. And therefore they are to be condemned, which say they can no more sin as long as they live here, or deny the place for penitents to such as truly repent and amend their lives.

Blasphemy against the holy Ghost.

Blasphemy against the holy Ghost, is, when a man of malice and stubbornness of mind doth rail upon the truth of Gods Word manifestly perceived, and being enemy thereunto persecuteth that same; and because such be guilty of Gods curse, they intangle themselves with a most grievous and heinous crime: whereupon this kind of sin is called and affirmed of the Lord unpardonable.

Of Predestination and Election.

Predestination to life is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed by his own judgment, secret from us, to deliver from curse and damnation

nation those whom he hath chosen out of mankind, and to bring them to eberlasting saluation by Christ, as vessels made to honour: whereupon such as haue so excellent a benefit of God giben unto them, be called according to Gods purpose by his Spirit working in due season: they through grace obey the calling: they be justified freely: they be made sons by adoption: they be made like the image of Gods only begotten Son Iesu Christ: they walk religiously in good works, and at length by Gods mercy they attain to eberlasting felicity.

As the godly consideration of Predestination and our Election in Christ is full of sweet, pleasant and unspeakable comfort to godly persons and such as feel in themselves the working of the Spirit of Christ mortifying the works of the flesh, and their earthly members, and drawing up their mind to high and heavenly things, as well because it doth greatly establish and confirm their faith of eternal saluation, to be enjoyed through Christ, as because it doth fervently kindle their love towards God: so for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of Gods Predestination, is a most dangerous downfall, whereby the Devil may thrust them either into desperation, or into wretchedness of most unclean living, no less perilous than desperation.

Furthermore, although the decrees of Predestination are unknown unto us, yet we must receive Gods promises in such wise as they be generally set forth to us in holy Scripture: and in our doings that will of God is to be followed, which we haue expressly declared unto us in the Word of God.

We must trust to obtain eternal Salvation only by the
Name of Christ.

They also are to be had accursed and abhorred that presume to say that every man shall be saved by the Law or Sect which he professeth, so that he be diligent to frame his life according to that Law, and the light of Nature. For holy Scripture doth set out unto us only the Name of Iesu Christ whereby men must be saved.

All men are bound to keep the Moral Commandments
of the Law.

The Law which was giben of God by Moses, although it bind not Christian men as concerning the Ceremonies and Rites of the same, neither is it required that the civil precepts and orders of it should of necessity be receiued in any Commonweal; yet no man, be he neuer so perfect a Christian, is exempt and loose from the obedience of those
Com-

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Commandments which are called Moral: wherefore they are not to be hearkned unto, who affirm that holy Scripture is giben only to the weak, and do boast themselves continually of the Spirit, of whom they say they have learned such things as they teach, although the same be most evidently repugnant to the holy Scripture.

Of the Church.

The visible Church of Christ, is a Congregation of faithful men, in the which the pure Word of God is preached, and the Sacraments be duly ministred according to Christs Ordinance: in all those things that of necessity are requisite to the same.

As the Church of Jerusalem, of Alexandria, and of Antioch, hath erred: So also the Church of Rome hath erred, not only in their liking, but also in matters of faith.

Of the Authority of the Church.

It is not lawfull for the Church to ordain any thing that is contrary to Gods Word writtten, neither may it so expound one place of Scripture, that it be repugnant to another. Wherefore although the Church be a witness and a keeper of holy Writ, yet as it ought not to decree any thing against the same, so beside the same ought it not to enforce any thing to be believed for necessity of salvation.

Of the Authority of General Councils.

General Councils may not be gathered together without the commandment and will of Princes. And when they be gathered, (so far as they be an assembly of men, whereof all be not governed with the Spirit and Word of God) they may erre, and sometimes have erred, not only in worldly matters, but also in things pertaining unto God. Wherefore things ordained by them as necessary to salvation, have neither strength nor authority, unless it may be declared that they be taken out of holy Scripture.

Of Purgatory.

The Doctrine of School-Autors concerning Purgatory, Pardons, worshipping and adoration: as well of Images as of Relicks, and also invocation of Saints, is a fond thing, vainly feigned, and grounded upon no warrant of Scripture, but rather repugnant to the Word of God.

No man may minister in the Congregation except
he be called.

It is not lawfull for any man to take upon him the office of publick preaching or ministring the Sacraments in the Congregation, before he be lawfully called, and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work by men, who have publick Authority given unto them in the Congregation, to call and send Ministers into the Lords vineyard.

Men must speak in the Congregation in such a tongue as
the people understandeth.

It is most seemly and most agreeable to the Word of God, that in the Congregation nothing be openly read or spoke in a tongue unknown to the people; the which thing St. Paul did forbid, except some were present that should declare the same.

Of the Sacraments.

Our Lord Jesus Christ hath knit together a company of new people, with Sacraments most set in number, most easie to be kept, most excellent in signification, as is Baptism and the Lords Supper.

The Sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should rightly use them. And in such only as worthily receive the same, they have a wholesome effect and operation: and yet not that of the work wrought as some men speak; which word as it is strange and unknown to holy Scripture, so it engendreth no goodly, but a very superstitious sense; but they that receive the Sacraments unworthily, purchase to themselves damnation, as St. Paul saith.

Sacraments ordained by the Word of God, be not only badges and tokens of Christian mens profession: but rather they be certain sure tokens, and effectual signs of grace and Gods good will towards us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in him.

The wickedness of the Ministers doth not take away the effectual operation of Gods Ordinances.

Although in the visible Church the evil be ever mingled with the good, and sometime the evil have chief authority in the ministration of the Word and Sacraments: yet soasmuch as they do not the
same

same in their own name, but do minister by Christs commission and authority, we may use their ministry both in bearing the word of God, and in the receiving the Sacraments. Neither is the effect of Gods Ordinances taken away by their wickedness, nor the grace of Gods gifts diminished from such, as by faith and rightly receive the Sacraments ministered unto them, which be effectual, because of Christs institution and promise, although they be ministered by evil men.

Nevertheless, it appertaineth to the discipline of the Church, that enquiry be made of such, and that they be accused by those that have knowledge of their offences: and finally being found guilty by just judgment, be deposed.

Of Baptism.

Baptism is not only a sign of profession, and mark of difference, whereby Christian men are discerned from others that be not Christianed: but it is also a sign and seal of our new-birth, whereby as by an instrument, they that receive Baptism rightly are grafted into the Church: the promises of forgiveness of sin, and of our adoption to be the sons of God, are visibly signed and sealed; faith is confirmed, and grace increased by vertue of prayer unto God. The custom of the Church to Christen young Children, is to be commended, and in any wise to be retained in the Church.

Of the Lords Supper.

The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another; but rather it is a Sacrament of our redemption by Christs death. Inasmuch that to such as rightly, worthily and with faith receive the same, the bread which we break is a communion of the body of Christ; likewise the Cup of blessing is a communion of the blood of Christ.

Transubstantiation or the change of the substance of bread and wine, into the substance of Christs body and blood, cannot be proved by holy writ: but it is repugnant to the plain words of Scripture, and hath given occasion to many superstitions.

For as much as the truth of mans nature requireth that the body of one and the self same man, cannot be at one time in divers places, but must needs be in some one certain place, therefore the body of Christ cannot be present at one time, in many and divers places: and because as holy Scripture doth teach, Christ was taken up into heaven, and there shall continue unto the end of the world, a faithfull man ought not either to believe, or openly to confess the real and bodily presence, as they term it,

it, of Christs flesh and blood in the Sacrament of the Lords Supper.

The Sacrament of the Lords Supper was not commanded by Christs Ordinance to be kept carried about, lifted up, nor worshipping.

Of the perfect Oblation of Christ made upon the Cross.

The offering of Christ made once for ever, is the perfect redemption, the pacifying of Gods displeasure, and satisfaction for all the sins of the whole world both original and actual, and there is none other satisfaction for sin but that alone. Wherefore the sacrifices of Passes, in the which it was commonly said, that the Priest did offer Christ for the quick and the dead, to have remission of pain or sin, were forged fables, and dangerous deceits.

- The state of single life is commanded to no man by the Word of God.

Bishops, Priests, and Deacons, are not commanded to take the state of single life without marriage, neither by Gods Law are they compelled to abstain from matrimony.

Excommunicate persons are to be avoided.

That person which by open denunciation of the Church is rightly cut off from the unity of the Church, and Excommunicate, ought to be taken of the whole multitude of the faithful as an Heathen and Publican, until he be openly reconciled by penance, and received into the Church by a Judge that hath authority thereto.

Traditions of the Church.

It is not necessary that Traditions and Ceremonies be in all places one, or utterly like, for at all times they have been divers, and may be changed according to the diversity of Countries, and mens manners, so that nothing be ordained against Gods Word. Whosoever through his private judgment willingly and purposely doth openly break the Traditions and Ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approved by common authority, ought to be rebuked openly, (that other may fear to do the like) as one that offendeth against the common order of the Church, and hurteth the authority of the Magistrate, and woundeth the consciences of weak brethren.

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Of Homilies.

The Homilies of late giben and set out by the Kings-authority, be godly and wholsom, containing Doctrine to be receiued of all men, and therefore are to be read to the people diligently, distinctly, and plainly.

Of the Book of Prayers and Ceremonies of the Church of England.

The Book which of very late time was giben to the Church of England by the Kings Authority and the Parliament, containing the manner and form of praying and ministring the Sacraments in the Church of England: likewise also the Book of ordering Ministers of the Church, set forth by the foresaid Authority, are godly, and in no point repugnant to the wholsom Doctrine of the Gospel, but agreeable thereunto, furthering and beautifying the same not a little; and therefore of all faithful members of the Church of England, and chiefly of the Ministers of the Word, they ought to be receiued and allowed with all readines of mind and thanksgiving, and to be commended to the people of God.

Of Civil Magistrates.

The King of England is supreme Head in Earth next under Christ of the Church of England and Ireland.

The Bishop of Rome hath no jurisdiction in this Realm of England.

The Civil Magistrate is ordained and allowed of God, wherefore we must obey him not only for fear of punishment, but also for conscience sake.

The Civil Lawes may punish Christian men with death, for heinous and grievous offences.

It is lawfull for Christians, at the commandment of the Magistrate, to wear weapons, and serue in lawfull wars.

Christian mens Goods are not common.

The Riches and Goods of Christians are not common, as touching the right, title and possession of the same, as certain Anabaptists do falsely boast. Notwithstanding, every man ought of such things as he possesseth, liberally to give alms to the poore according to his ability.

Christian

Christian men may take an Oath.

As we confesse that bain and rash swearing is forbidden Christian men by our Lord Iesu Christ, and his apostle James: So we judge that Christian Religion doth not prohibit, but that a man may swear when the Magistrate requireth, in a cause of faith and charity, so it be done according to the Prophets teaching, in justice, judgment and truth.

The Resurrection of the Dead is not yet brought to pass.

The Resurrection of the Dead is not as yet brought to pass, as though it only belonged to the soul, which by the grace of Christ is raised from the death of sin, but it is to be looked for at the last day. For then (as Scripture doth most manifestly testifie) to all that be dead, their own bodies, flesh and bone shall be restored, that the whole man may according to his works have either reward or punishment, as he hath lived virtuously or wickedly.

The Souls of them that depart this life, do neither die with the bodies, nor sleep idly.

They which say that the souls of such as depart hence do sleep, being without all sense, feeling, or perceiving until the day of judgment; or affirm that the souls die with the bodies, and at the last day shall be raised up with the same, do utterly dissent from the right belief, declared to us in holy Scripture.

Hereticks called *Millenarii*.

They that go about to renew the Fable of the Hereticks called *Millenarii*, be repugnant to holy Scripture, and cast themselves headlong into a Jewish dotage.

All men shall not be saved at the length.

They also are worthy of condemnation, who endeavour at this time to restore the dangerous opinion, that all men, be they never so ungodly, shall at length be saved, when they have suffered pains for their sins a certain time appointed by Gods Justice.

The End of the Articles.

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ARTICULI

De quibus in

Synodo Londinensi

Anno Dom. M. D. LII.

Ad tollendam opinionum diffensionem & consensum veræ religionis firmandum,

INTER

EPISCOPOS

Et alios Eruditos Viros convenerat.

REGIA Authoritate in lucem Editi.



Excusum Londini, apud Reginaldum Wolsium, Regiæ Majestatis in Latinis Typographum, Anno Dom. 1553.

ARISTOTELIS

Metaphysica

Libri I. II. III. IV. V. VI. VII. VIII. IX. X.

EPISCOPUS

Metaphysica

Libri I. II. III. IV. V. VI. VII. VIII. IX. X.

Metaphysica

Libri I. II. III. IV. V. VI. VII. VIII. IX. X.



De fide in Sacrosanctam Trinitatem.

UNus est vivus & verus Deus, æternus, incorporeus, impartibilis, impassibilis, immensæ potentia, sapientia, ac bonitatis, creator & conservator omnium, tum visibilium tum invisibilium. Et in unitate hujus divinæ naturæ tres sunt personæ, ejusdem essentia, potentia, ac æternitatis, Pater, Filius, & Spiritus Sanctus.

Verbum Dei, verum hominem esse factam.

Filius qui est verbum patris, in utero beatæ Virginis, ex illius substantiâ naturam humanam assumpsit, ita ut duæ naturæ, divina & humana, integre atque perfecte in unitate personæ fuerint inseparabiliter conjunctæ, ex quibus est unus *Christus*, verus Deus & verus homo, qui vere passus est, crucifixus, mortuus & sepultus, ut patrem nobis reconciliaret, essetque hostia non tantum pro culpa originis, verum etiam pro omnibus actualibus hominum peccatis.

De descensu Christi ad Inferos.

Quemadmodum *Christus* pro nobis mortuus est & sepultus, ita est etiam credendus ad inferos descendisse. Nam corpus usque ad resurrectionem in sepulchro jacuit, Spiritus ab illo emissus, cum spiritibus qui in carcere sive in inferno detinebantur, fuit, illisque prædicavit, quemadmodum testatur Petri locus.

Resurrectio Christi.

Christus vere à mortuis resurrexit, suumque corpus cum carne, ossibus, omnibusque ad integritatem humanæ naturæ pertinentibus, recepit, cum quibus in cœlum ascendit, ibique refidet, quoad extremo die ad judicandos homines revertatur.

Divine Scriptura doctrina sufficit ad salutem.

Scriptura sacra continet omnia quæ sunt ad salutem necessaria, ita ut quicquid in ea nec legitur neque inde probari potest, licet interdum à fidelibus, ut pium & conducibile ad ordinem & decorum admittatur, attamen à quoquam

quoquam non exigendum est ut tanquam articulus fidei credatur, & ad salutis necessitatem requiri putetur.

Vetus Testamentum non est rejiciendum.

Testamentum Vetus, quasi Novo contrarium sit, non est repudiandum, sed retinendum, quandoquidem tam in veteri quàm in novo per Christum qui unicus est mediator Dei & hominum, Deus & homo, æterna vita humano generi est proposita. Quare non sunt audiendi, qui veteres tantum in promissiones temporarias sperasse contingunt.

Symbola tria.

Symbola tria, Nicenum, Athanasii, & quod vulgo Apostolicum appellatur, omnino recipienda sunt. Nam firmissimis divinarum scripturarum testimoniis probari possunt.

Peccatum Originale.

Peccatum originis non est (ut fabulantur Pelagiani, & hodie Anabaptistæ repetunt) in imitatione Adami situm, sed est vitium & depravatio naturæ cujuslibet hominis ex Adamo naturaliter propagati: qua fit ut ab originali iustitia quam longissime distet, ad malum sua natura propendeat, & caro semper adversus spiritum concupiscat: unde in unoquoque nasciturum, iram Dei atque damnationem meretur. Manet etiam in renatis hæc naturæ depravatio, qua fit ut affectus carnis, græcè *φeshua ouxis*, quod alii sapientiam, alii sensum, alii affectum, alii studium vocant, legi Dei non subijcitur. Et quanquam renatis & credentibus nulla propter Christum est condemnatio, peccati tamen in sese rationem habere concupiscentiam fateatur Apostolus.

De libero arbitrio.

Absque gratia Dei, quæ per Christum est, nos præveniente ut velimus, & cooperante dum volumus, ad pietatis opera facienda, quæ Deo grata sint & accepta, nihil valemus.

De gratia.

Gratia Christi, seu spiritus sanctus qui per eundem datur, cor lapideum aufert, & dat cor carneum, Atque licet ex nolentibus quæ recta sunt, volentes

volentes faciat, & ex volentibus prava, nolentes reddat, voluntati nihilominus violentiam nullam inferat. Et nemo hac de causa, cum peccaverit, seipsum excusare potest, quasi nolens aut coactus peccaverit, ut tam ob causam accusari non mereatur aut damnari.

De Hominis justificatione.

Justificatio ex sola fide *Jesu Christi*, eo sensu quo in Homilia de justificatione explicatur, est certissima & saluberrima Christianorum doctrina.

Opera ante justificationem.

Opera quæ fiunt ante gratiam Christi, & Spiritus ejus afflatum, cum ex fide *Jesu Christi* non prodeant, minime Deo grata sunt. Neque gratiam (ut multi vocant) de congruo, merentur: Imo cum non sint facta ut Deus illa fieri voluit & præcepit, peccati rationem habere non dubitamus.

Opera Supererogationis.

Opera quæ Supererogationis appellant, non possunt sine arrogantia & impietate prædicari, nam illis declarant homines non tantum se Deo reddere quæ tenentur, sed plus in ejus gratiam facere quam deberent: cum aperte Christus dicat, *Cum feceritis omnia quaecunque præcepta sunt vobis, dicit: Servi inutiles sumus.*

Nemo præter Christum est sine peccato.

Christus in nostræ naturæ veritate, per omnia similis factus est nobis, excepto peccato, à quo prorsus erat immunis, tum in carne tum in spiritu. Venit ut agnus absque macula esset, qui mundi peccata per immolationem sui semel factam tolleret: & peccatum (ut inquit Joannes) in eo non erat. Sed nos reliqui etiam baptizati, & in Christo regenerati, in multis tamen offendimus omnes, & si dixerimus quia peccatum non habemus, nos ipsos seducimus, & veritas in nobis non est.

De peccato in spiritum sanctum.

Non omne peccatum mortale post baptismum voluntarie perpetratum, est peccatum in spiritum sanctum & irremissibile: proinde lapsis à baptismo in peccata, locus poenitentiae non est negandus. Post acceptum spiritum sanctum possumus à gratia data recedere atque peccare, denuoque

per gratiam Dei resurgere ac resipiscere. Ideoque illi damnandi sunt, qui se quamdiu hic vivant, amplius non posse peccare affirmant, aut vere resipiscantibus poenitentiae locum denegant.

Blasphemia in Spiritum Sanctum.

Blasphemia in Spiritum Sanctum, est cum quis Verborum Dei manifeste perceptam veritatem, ex malitia & obfirmatione animi, convitiis infectatur, & hostiliter insequitur. Atque huiusmodi, quia maledicto sunt obnoxii, gravissimo sese attingunt sceleri. Unde peccati hoc genus irremissibile à Domino appellatur, & affirmatur.

De Prædestinatione & Electione.

Prædestinatio ad vitam est æternum Dei propositum, quo ante jacta mundi fundamenta suo consilio, nobis quidem occulto, constanter decrevit eos quos elegit ex hominum genere, à maledicto & exitio liberare, atque ut vasa in honorem efficta, per Christum ad æternam salutem adducere: unde qui tam præclaro Dei beneficio sunt donati, illi, spiritu ejus opportuno tempore operante, secundum propositum ejus vocantur, vocationi per gratiam parent, Justificantur gratis, adoptantur in filios, unigeniti Jesu Christi imagini efficiuntur conformes, in bonis operibus sancte ambulant, & demum ex Dei misericordia pertingunt ad sempiternam felicitatem.

Quemadmodum prædestinationis & electionis nostræ in Christo pia consideratio, dulcis, suavis, & ineffabilis consolationis plena est vere piis, & his qui sentiunt in se vim spiritus Christi, facta carnis, & membra quæ adhuc sunt super terram mortificantem, animunque ad coelestia & superna rapientem, tum, quia fidem nostram da æterna salute consequenda per Christum, plurimum stabilit atque confirmat, tum quia amorem nostrum in Deum vehementer accendit: Ita hominibus curiosis, carnalibus, & spiritu Christi destitutis, ob oculos perpetuo versari prædestinationis Dei sententiam, perniciosissimum est præcipitium, unde illos diabolus pertrudit vel in desperationem, vel in æque perniciosam impurissimæ vitæ securitatem. Deinde licet prædestinationis decreta sunt nobis ignota, promissiones tamen divinas sic amplecti oportet, ut nobis in sacris literis generaliter propositæ sunt: & Dei voluntas in nostris actionibus ea sequenda est, quam in Verbo Dei habemus diserte revelatam.

Tantum in nomine Christi speranda est eterna salus.

Sunt & illi anathematizandi qui dicere audent, unumquemque in lege aut secta quam profitetur esse servandum, modò juxta illam & lumen naturæ accurate vixerit : cum sacræ literæ tantum Jesu Christi nomen prædicent in quo salvos fieri homines oporteat.

Omnes obligantur ad Moralia legis præcepta servanda.

LEx à Deo data per Moſen, licet quò ad Cæremonias & ritus Chriſtiani nos non aſtringat, neque civilia ejus præcepta in aliqua Repub. neceſſario recipi debeant, nihilominus ab obedientia mandatorum quæ Moralia vocantur, nullus quantumvis Chriſtianus eſt ſolutus : quare illi non ſunt audiendi, qui ſacras literas tantum infirmis datas eſſe perhibent, & ſpiritum perpetuò jaçant, à quo ſibi quæ prædicant ſuggeri aſſerunt, quanquam cum Sacris literis apertiſſime pugnent.

De Eccleſiæ.

Ecclēſia Chriſti viſibilis eſt cœtus fidelium, in quo verbum Dei purum prædicatur, & Sacramenta quoad ea quæ neceſſario exiguntur, juxta Chriſti inſtitutum recte adminiſtrantur.

Sicut erravit Eccleſia Hieroſolymitana, Alexandrina, & Antiochena, ita & erravit Eccleſia Romana, non ſolum quoad agenda & cæremoniæ ritus, verum in his etiam quæ credenda ſunt.

De Eccleſiæ authoritate.

Ecclēſiæ non licet quicquam inſtituere, quod verbo Dei Scripto adverſetur : neque unum Scripturæ locum ſic exponere poteſt, ut alteri contradicat : quare licet Eccleſia ſit divinatorum librorum teſtis & conſervatrix, attamen ut adverſus eos nihil decernere, ita præter illos nihil credendum de neceſſitate ſalutis debet obtrudere.

De authoritate Conciliorum Generalium.

Generalia Concilia ſine juffu & voluntate Principum congregari non poſſunt : & ubi convenerint, quia ex hominibus conſtant qui non omnes ſpiritu & verbis Dei reguntur, & errare poſſunt & interdum errant, etiam in his quæ ad normam pietatis pertinent : ideo quæ ab illis conſtituuntur, ut ad ſalutem neceſſaria, neque robur habent neque authoritatem, niſi oſtendi poſſunt è ſacris literis eſſe deſumpta.

De Purgatorio.

Scholasticorum doctrina de Purgatorio, de Indulgentiis, de veneratione & adoratione tum Imaginum tum Reliquiarum, nec non de invocatione sanctorum, res est inutilis, inaniter conficta, & nullis Scripturarum testimoniis innititur, imo Verbo Dei perniciose contradicit.

Nemo in Ecclesia ministret nisi vocatus.

Non licet cuiquam sumere sibi munus publice prædicandi, aut ministrandi Sacramenta in Ecclesia nisi prius fuerit ad hæc obeunda legitime vocatus & missus. Atque illos legitime vocatos & missos existimare debemus, qui per homines, quibus potestas vocandi ministros atque mittendi in vineam Domini publice concessa est in Ecclesia, cooptati fuerint & asciti in hoc opus.

Agendum est in Ecclesia lingua quæ sit populo nota.

Decentissimum est & Verbo Dei maxime congruit, ut nihil in Ecclesia publice legatur aut recitetur lingua populo ignota, idque Paulus fieri vetuit, nisi adesset qui interpretaretur.

De Sacramentis.

Dominus noster Jesus Christus Sacramentis numero paucissimis, observatu facillimis, significatione præstantissimis, societatem novi populi colligavit, sicuti est Baptismus & Cæna Domini.

Sacramenta non instituta sunt à Christo ut spectarentur aut circumferrentur, sed ut rite illis uteremur: & in his duntaxat qui digne percipiunt, salutarem habent effectum, idque non ex opere (ut quidam loquuntur) operato; quæ vox ut peregrina est & sacris literis ignota, sic parit sensum minime pium, sed admodum superstitiosum: qui vero indigne percipiunt damnationem (ut inquit Paulus) sibi ipsis acquirunt.

Sacramenta per Verbum Dei instituta, non tantum sunt notæ professionis Christianorum, sed certa quædam potius testimonia & efficacia signa gratiæ atque bonæ in nos voluntatis Dei, per quæ invisibiliter ipse in nobis operatur, nostramque fidem in se non solum excitat, verum etiam confirmat.

Ministorum malitia, non tollit efficaciam institutionum divinarum.

Quamvis in Ecclesia visibili, bonis mali sint semper admixti, atque interdum ministerio verbi & Sacramentorum administrationi præsent, tamen cum non suo sed Christi nomine agant, ejusque mandato & auctoritate ministrent, illorum ministerio uti licet, cum in Verbo Dei audiendo, tum in Sacramentis percipiendis: neque per illorum malitiam effectus institutorum Christi tollitur, aut gratia donorum Dei minuitur quoad eos, qui fide & rite sibi oblata percipiunt, quæ propter institutionem Christi & promissionem efficacia sunt, licet per malos administrantur. Ad Ecclesiæ tamen disciplinam pertinet, ut in eos inquiratur, accusenturque ab iis, qui eorum flagitia noverint, atque tandem iusto convicti judicio, deponantur.

De Baptismo.

Baptismus, non est tantum signum professionis ac discriminis nota, qua Christiani à non Christianis discernuntur, sed etiam est signum regenerationis, per quod tanquam per instrumentum recte Baptismum suscipientes, Ecclesiæ inferuntur, promissiones de remissione peccatorum atque adoptione nostra in filios Dei per Spiritum Sanctum visibiliter obfignantur, fides confirmatur, & vi divinæ invocationis, gratia augetur. Mos Ecclesiæ baptizandi parvulos & laudandus & omnino in Ecclesia retinendus.

De Cæna Domini.

COena Domini non est tantum signum mutue benevolentie Christianorum inter sese, verum potius est Sacramentum nostræ per mortem Christi redemptionis. Atque adedè rite, digne & cum fide sumentibus, panis quem frangimus est communicatio corporis Christi: Similiter poculum benedictionis, est communicatio sanguinis Christi.

Panis & vini transubstantiatio in Eucharistia, ex factis literis probari non potest, sed apertis Scripturæ verbis adversatur & multarum superstitionum dedit occasionem.

Quum naturæ humanæ veritas requirat, ut unius ejusdemque hominis corpus in multis locis simul esse non posset, sed in uno aliquo & definito loco esse oporteat, idcirco Christi corpus, in multis & diversis locis, eodem tempore, præsens esse non potest. Et quoniam, ut tradunt Sacræ literæ, Christus in Cælum fuit sublatus, & ibi usque ad finem seculi est permanfurus, non debet quisquam fidelium carnis ejus & sanguinis Realem & Corporalem (ut loquuntur) præsentiam in Eucharistia vel credere vel profiteri.

Sacramentum.

Sacramentum Eucharistiæ ex institutione Christi non servabatur, circumferebatur, elevabatur, nec adorabatur.

De unica Christi oblatione in cruce perfecta.

Oblatio Christi semel facta, perfecta est redemptio, propitiatio & satisfactio pro omnibus peccatis totius mundi, tam originalibus quam actualibus: neque præter illam unicam est ulla alia pro peccatis expiatio. Unde Missarum sacrificia, quibus vulgo dicebatur, Sacerdotem offerre Christum in remissionem poenæ aut culpæ pro vivis & defunctis, figmenta sunt, & perniciosæ imposturæ.

Calibatus ex Verbo Dei præcipitur nemini.

Episcopis, Presbyteris & Diaconis non est mandatum ut cœlibatum vovent: neque jure divino coguntur matrimonio abstinere.

Excommunicati vitandi sunt.

Qui per publicam Ecclesiæ denunciationem rite ab unitate Ecclesiæ præcisus & communicatus, is ab universa fidelium multitudine, donec per poenitentiam publice reconciliatus fuerit arbitrio Judicis competentis, habendus est tanquam Ethnicus & Publicanus.

Traditiones Ecclesiasticæ.

Traditiones atque cæremoniæ easdem non omnino necessarium est esse ubique, aut prorsus consimiles, nam & variæ semper fuerunt & mutari possunt pro Regionum & morum diversitate, modo nihil contra Dei verbum instituitur.

Traditiones & cæremonias Ecclesiasticas, quæ cum Verbo Dei non pugnant, & sunt autoritate publica institutæ atque probatæ, quisquis privato consilio volens & data opera publice violaverit, is, ut qui peccat in publicum ordinem Ecclesiæ, quique lædit auctoritatem Magistratus, & qui infirmorum fratrum conscientias vulnerat, publice, ut cæteri timeant, arguendus est.

Homiliæ.

Homiliæ nuper Ecclesiæ Anglicanæ per injunctiones Regiæ traditæ atque commendatæ, piæ sunt atque salutares, doctrinamque, ab omnibus amplectendam continent: quare populo diligenter, expedite clareque recitandæ sunt.

De

De libro Precationum & ceremoniarum Ecclesie Anglicane.

Liber qui nuperrime auctoritate Regis & Parliamenti Ecclesie Anglicane traditus est, continens modum & formam orandi, & Sacramenta administrandi in Ecclesia Anglicana: similiter & libellus eadem auctoritate editus de ordinatione ministrorum Ecclesie, quoad doctrinae veritatem, pii sunt, & salutari doctrinae Evangelii in nullo repugnant sed congruunt, & eandem non parum promovent & illustrent, atque ideo ab omnibus Ecclesie Anglicanae fidelibus membris, & maxime à ministris verbi cum omni promptitudine animorum & gratiarum actione; recipiendi, approbandi, & populo Dei commendandi sunt.

De Civilibus Magistratibus.

Rex Angliæ est supremum caput in terris post Christum Ecclesie Anglicanae & Hibernicae.

Romanus Pontifex nullam habet jurisdictionem in hoc Regno Angliæ. Magistratus civilis est à Deo ordinatus atque probatus, quamobrem illi non solum propter iram, sed etiam propter conscientiam, obediendum est.

Leges civiles possunt Christianos propter capitalia & gravia crimina morte punire.

Christianis licet ex mandato Magistratus arma portare & iusta bella administrare.

Christianorum bona non sunt Communia.

Facultates & bona Christianorum non sunt communia, quoad jus & possessionem, ut quidam Anabaptistæ falsò jactant, debet tamen quisque de his quæ possidet, pro facultatum ratione, pauperibus elemosynas benigne distribuere.

Licet Christianis jurare.

Quemadmodum juramentum vanum & temerarium à Domino nostro Jesu Christo & ab Apostolo ejus Jacobo, Christianis hominibus interdictum esse fatemur, ita Christianam religionem minime prohibere censemus, quin jubente Magistratu, in causa fidei & charitatis jurare liceat, modo id fiat juxta Prophetæ doctrinam, in iustitia, in iudicio & veritate.

Resurrectio mortuorum nondum est facta.

Resurrectio mortuorum non adhuc facta est, quasi tantum ad animum pertineat, qui per Christi gratiam à morte peccatorum excitetur, sed extremo die quoad omnes qui obierunt, expectanda est: tunc enim vita defunctis (ut Scripturæ manifestissime testantur) propria corpora, carnes & ossa restituentur, ut homo integer, prout vel recte vel perditè vixerit, juxta sua opera, sive præmia sive poenas reportet.

Defunctorum animæ neque cum corporibus intereunt, neque otiose dormiunt.

Qui animas defunctorum prædicant usque ad diem judicii absque omni sensu dormire, aut illas asserunt una cum corporibus mori, & extrema die cum illis excitandas, ab orthodoxa fide, quæ nobis in sacris literis traditur, prorsus dissentiunt.

Millenarii.

Qui *Millenariorum* fabulam revocare conantur, sacris literis adversantur, & in Judaica deliramenta sese præcipitant.

Non omnes tandem servandi sunt.

Hi quoque damnatione digni sunt, qui conantur hodie perniciosam opinionem instaurare, quod omnes, quantumvis impii, servandi sunt tandem, cum definito tempore à justitia divina poenas de admisis flagitiis luerunt.

Excusum Londini, apud Reginaldum Wolsium, Regiæ Majestatis
in Latinis Typographum, Anno Dom. 1553.

INJUNCTIONS

Given by the

Queens Majesty,

Concerning both

The CLERGY and LAITY
of this REALM.

Published *Anno Domini* MDLIX.

Being the first year of the Raigh of our
Soveraign Lady

Queen ELIZABETH.



LONDON, Printed MDLIX.

UNION

Given by the

Queen's Majesty

Commanding

of the

of the

of the

being the first year of the reign of our

sovereign lady

Queen ELIZABETH.



London, Printed M D L X.


INJUNCTIONS

Given by the

QUEENS MAJESTY,

As well to the **CLERGY**, as to the **LAITY**
of this Realm.

The **QUEENS** most Royal Majesty, by the advice of her most honourable Council, intending the advancement of the true honour of Almighty God, the suppression of superstition throughout all her Highness Realms and Dominions, and to plant true Religion, to the extirpation of all Hypocrisie, enormities and abuses, (as to her duty appertaineth) doth minister unto her loving Subjects these godly Injunctions hereafter following. All which Injunctions, her Highness willeth and commandeth her loving Subjects obediently to receive, and truly to observe and keep, every man in their offices, degrees and states, as they will avoid her Highness displeasure, and the pains of the same hereafter expressed.

1. he first is, That all Deans, Archdeacons, Parsons, Vicars, and all other Ecclesiastical persons, shall faithfully keep and observe, and as far as in them may lie, shall cause to be observed and kept of other, all and singular Latos and Statutes made for the restoring of the Crown, the ancient jurisdiction over the state Ecclesiastical, and abolishing of all foreign power, repugnant to the same. And furthermore, all Ecclesiastical persons having Cure of Souls, shall to the uttermost of their
- Usurped
and foreign
raign authority.
- will,

to wit, knowledge and learning, purely and sincerely, and without any colour or dissimulation, declare, manifest and open four times every year at the least, in their Sermons and other Collations, that all usurped and forraign power, having no establishment nor ground by the Law of God, is for most just causes taken away and abolished; and that therefore no manner of obedience and subjection within her Highnesss Realme and Dominions, is due unto any such forraign power. And that the Queens power within her Realms and Dominions, is the highest power under God, to whom all men within the same Realms and Dominions, by Gods Law owe most loyalty and obedience, afore and abowe all other powers and Potentates in earth.

Images.

2. Besides this, to the intent that all superstition and hypocrisie crept into divers mens hearts, may banish away, they shall not set forth or extol the dignity of any Images, Relicks or Miracles but declaring the abuse of the same, they shall teach, that all goodness, health and grace ought to be both asked and looked for onely of God, as of the very authoz and giver of the same, and of none other.

A Sermon every moneth.

3 Item, That they the Parsons abowe rehearsed, shall preach in their Churches, and every other cure they have, one Sermon every moneth of the year at the least, wherein they shall purely and sincerely declare the Will of God, and in the same exhort their hearers to the works of faith, as mercy and charity, especially prescribed and commanded in Scripture, & that the works devised by mans fantasies, besides Scripture, (as wandring of pilgrimages, setting up of candles, praying upon beads, or such like superstition) have not only no promise of reward in Scripture for doing of them, but contrariwise great threatenings and maledictions of God, for that they be things tending to Idolatry and Superstition, which of all other offences God Almighty doth most detest and abhor, for that the same diminish most his honour and glory.

Works of faith.

Works of mans devils.

Quarter Sermon or Homily.

4. Item, That they the Parsons abowe rehearsed, shall preach in their own persons once in every quarter of the year at least one Sermon, being licensed especially thereunto, as is specified hereafter; or else shall read some Homily prescribed to be used by the Queens authority every Sunday at the least, unless some other Preacher sufficiently licensed, as hereafter, chance to come to the Parish for the same purpose of Preaching.

The Pater Noster.

5. Item, That every holy-day through the year, when they have

have no Sermon, they shall immediately after the Gospel openly and plainly recite to their Parishioners in the Pulpit the Pater Noster, the Creed, and the Ten Commandments in English, to the intent the people may learn the same by heart, exhorting all Parents and Housholders to teach their children and servants the same, as they are bound by the Law of God & conscience to do.

Creed and
ten Com-
mand-
ments.

6. Also, That they shall provide within three months next after this Visitation at the charges of the Parish, one Book of the whole Bible of the largest Volume in English; and within one twelue months next after the said Visitation, the Paraphrases of Erasmus also in English upon the Gospel and the same set up in some convenient place within the said Church that they have cure of whereas the Parishioners may most commodiously resort unto the same, and read the same, out of the time of common Service. The charges of the Paraphrases shall be by the Parson or Propriator and Parishioners born by equal portions, & they shall discourage no man from the reading of any part of the Bible either in Latine or in English but shall rather exhort every person to read the same with great humility and reverence, as the very libely Word of God, and the especial food of mans soul, which all Christian persons are bound to embrace, believe and follow if they look to be saved, whereby they may the better knowe their duties to God, to their Soberaign Lady the Queen, and their Neighbour, ever gently and charitably exhorting them and in her Majesties Name straightly charging and commanding them, that in the reading thereof, no man to reason or contend, but quietly to hear the Reader.

7. Also, The said Ecclesiastical persons shall in no wise at any unlawful time, nor for any other cause than for their honest necessities haunt or resort to any Taverns or Ale-houses. And after their meates, they shall not give themselves to drinking or riot, spending their time idely by day and by night, at Dice, Cards, or Tables playing, or any other unlawful game, but at all times as they shall have leisure, they shall hear or read somewhat of the holy Scripture, or shall busie themselves with some other honest study or exercise, and that they alwaies do the things which appertain to honesty, and endeavour to profit the Commonwealth; having alwaies in mind, that they ought to excel all other in purity of life, and should be examples to the people to live well and christianly.

Haunting
of Ale-
houses by
Ecclesia-
tical per-
sons.

8. Also, That they shall admit no man to preach within any

Preachers
not licenc-
their sed.

their cures but such as shall appear unto them to be sufficiently licensed thereunto by the *Queens Majestie*, or the *Archbishop of Canterbury*, or the *Archbishop of York*, in either their *Provinces*, or the *Bishop of the Diocels*, or by the *Queens Majesties Writtozs*. And such as shall be so licensed, they shall gladly receive to declare the *Word of God* at convenient times, without any resistance or contradiction. And that no other be suffered to preach out of his own cure or parish, than such as shall be licensed, as is above expressed.

Letters of
the Word.

Fauctors of
the usurped
power.

9. Also, if they do or shall know any man within their Parish, or elsewhere, that is a letter of the *Word of God* to be read in English, or sincerely preached, or of the execution of these the *Queens Majesties Injunctions*, or a fautor of any usurped and foreign power, now by the *Latos* of this *Kealm* justly rejected and taken away, they shall detect and present the same to the *Queens Majestie*, or to her Council, or to the *Ordinary*, or to the *Iustice of Peace* next adjoining.

10. Also, that the *Parson*, *Wicar* or *Curate*, and *Parishioners* of every Parish within this *Kealm*, shall in their Churches and Chappels keep one *Book of Register*, wherein they shall write the day and year of every *Wedding*, *Chriftning* and *Burial* made within their Parish for their time, and so every man succeeding them likewise: and also therein shall write every persons name that shall be so *Wedded*, *Chriftned* and *Buried*. And for the safe keeping of the same *Book*, the Parish shall be bound to provide of their common charges one sure *Coffer*, with two *Locks* and *Keys*, whereof the one to remain with the *Parson*, *Wicar* or *Curate*, and the other with the *Wardens* of every Parish Church or Chappel, wherein the said *Book* shall be laid up. Which *Book* they shall every *Sunday* take forth, and in the presence of the said *Wardens*, or one of them, write and record in the same all the *Weddings*, *Chriftnings*, and *Burials*, made the whole week before: And that done to lay up the *Book* in the said *Coffer* as before, and for every time that the same shall be omitted, the party that shall be in the fault thereof, shall forfeit to the said Church 3 s. 4 d. to be imploied the one half to the poor mens *Box* of that Parish, the other half towards the repairing of the Church.

Distrib-
ution of the
fortieth
part.

11. Furthermoze, because the goods of the Church are called the goods of the poor, and at these days nothing less seen than the poor to be sustained with the same. All *Parsons*, *Wicars*,
Penso-

Injunctions by Q. Elizabeth, 1559. 71

pensionaries, Prebendaries, and other beneficed men within this Deanry, not being resident upon their benefices, which may dispend yearly twenty pounds or above, either within this Deanry, or elsewhere, shall distribute hereafter among their poor Parishioners, or other inhabitants there, in the presence of the Churchwardens, or some other honest man of the Parish, the fourtieth part of the fruits and revenues of their said Benefice, lest they be worthily noted of ingratitude, which reserving so many parts to themselves, cannot bouchsafe to impart the fortieth portion thereof among the poor people of that Parish, that is so fruitful and profitable unto them.

12. And to the intent that learned men may hereafter living, the more for the execution of the premises, every Parson, Vicar, Clerk, or beneficed man within this Deanry, having yearly to dispend in Benefices and other promotions of the Church an hundred pounds, shall give 3 l. 6 s. 8 d. in exhibition to one Scholar in either of the Universities, and for as many C.li. more as he may dispend, to so many Scholars more shall give like exhibition in the University of Oxford or Cambridge, or some Grammar-School, which after they have profited in good learning, may be partners of their Patrons cure and charge, as well in preaching, as otherwise in executing of their offices, or may, when time shall be, otherwise profit the Commonweal with their counsel and wisdom.

Exhibiti-
on for
Scholars.

vid. sup. p. 56.
vid. pag. 6.
27. 35

13. Also, That all Proprietaries, Parsons, Vicars and Clerks, having Churches, Chappels, or Mansions within this Deanry, shall bestow yearly hereafter upon the same Mansions, or Chancels of their Churches being in decay, the fifth part of that their Benefices, till they be fully repaired, and shall always keep and maintain in good estate.

The fifth
part for
reparation

14. Also, That the said Parsons, Vicars and Clerks, shall once every quarter of the year read these Injunctions given unto them openly and deliberately before all their Parishioners at one time, or at two several times in one day, to the intent that both they may be the better admonished of their duty, and their said Parishioners the more moved to follow the same for their part.

Reading
of the In-
junctions.

16. Also, Forasmuch as by Law established, every man is bound to pay his tythes; no man shall by colour of duty omitted by their Curates, detain their tythes, and so requite one wrong with another, or be his own Judge, but shall truly pay the same,

Payment
of Tythes.

as he hath been accustomed to their Parsons, Vicars and Curates, without any restraint or diminution, and such lack and default as they can justly find in their Parsons and Curates, to call for reformation thereof at their Ordinaries, and other Superiours, who upon complaint and due proof thereof, shall reforme the same accordingly.

16 Also, That every Parson, Vicar, Curate, and stipendary Priest, being under the degree of a Master of Art, shall provide and have of his owne within three months after this Visitation, the New Testament both in Latine and in English, with Paraphrases upon the same, conferring the one with the other. And the Bishops and other Ordinaries by themselves or their Officers, in their Synods and Visitations, shall examine the said Ecclesiastical persons how they have profited in the study of holy Scripture.

The New
Testament
and Para-
phrases,

27. Also, That the vice of damnable despair may be clearly taken away, and that firm belief and steadfast hope may be surely conceived of all their Parishioners, being in any danger, they shall learn and have also in a readines such comfortable places and sentences of Scripture, as do set forth the mercy, benefits and goodness of Almighty God, towards all penitent and believing persons, that they may at all times when necessity shall require, promptly comfort their soules with the lively word of God, which is the only stay of mans conscience.

Comfort-
able sen-
tences for
the sick.

18. Also, To avoid all contention and strife which heretofore hath risen among the Queens Majesties subjects in sundry places of her Realms and Dominions, by reason of fond courtesie, and challenging of places in the Procession, and also that they may the more quietly bear that which is said or sung to their edifying, they shall not from henceforth in any Parish-Church, at any time use any Procession about the Church or Church-yard, or at any place, but immediately before the time of Communion of the Sacrament, the Priests with others of the Quire shall kneel in the midst of the Church, and sing or say plainly and distinctly the Letany which is set forth in English, with all the suffrages following, to the intent the people may hear and answer, and none other Procession or Letany to be had or used, but the said Letany in English, adding nothing thereto, but as it is now appointed. And in Cathedral or Collegiate Churches, the same shall be done in such places, and in such sort, as our Commissioners in our Visitation shall appoint. And in the time

Procession
to be left.

The Let-
any.

Injunctions by Q. Elizabeth, 1559. 73

of the Letany, of the Common-prayer, of the Sermon, and when the Priest readeth the Scripture to the Parishioners, no manner of persons, without a just and urgent cause, shall use any walking in the Church, nor shall depart out of the Church; and all ringing and knolling of Bells shall be utterly forbozn at that time, except one Bell in convenient time to be rung or knolled before the Sermon. But yet for the retaining of the Perambulation of the Circuits of Parishes, they shall once in the year at the time accustomed, with the Curate and the substantial men of the Parish, walk about the Parishes as they were accustomed, and at their return to the Church, make their common prayers.

Let of
hearing of
Divine
Service.

19. Prohibited, That the Curate in their said common Perambulations, used heretofore in the days of Rogations, at certain convenient places, shall admonish the people to give thanks to God, in the beholding of Gods benefits, for the increase and abundance of his fruits upon the face of the earth, with the saying of the Ciii. Psalm, *Benedic anima me*, &c. At which time also the same Minister shall inculcate these or such sentences, Cursed be he which translateth the bounds and dolles of his Neighbour. Or such other order of prayers as shall be hereafter appointed.

Perambu-
lation of
Parishes.

20. Item, All the Queens faithful and loving Subjects, shall from henceforth celebrate and keep their holy-day according to Gods holy will and pleasure, that is, in hearing the Word of God read and taught, in private and publick prayers, in acknowledging their offences unto God, and amendment of the same, in reconciling themselves charitably to their neighbours where displeasure hath been, in oftentimes receiving the Communion of the very body and blood of Christ, in visiting of the poore and sick, using all soberness and godly conversation. yet notwithstanding, all Parsons, Vicars and Curates, shall teach and declare unto their Parishioners, that they may with a safe and quiet conscience, after their common prayer in the time of Harvest, labour upon the holy and festival days, and save that thing which God hath sent: and if for any scrupulosity or grudge of conscience, men should superstitiously abstain from working upon those days, that then they should grievously offend and displease God.

Spending
of the ho-
ly day.

21. Also, For as much as bariance and contention is a thing that most displeaseth God, and is most contrary to the blessed Communion of the body and blood of our Saviour Christ, Curates shall in no wise admit to the receiving thereof any of their

Open
contenders
to be re-
conciled
openly.

cure and flock, which be openly known to live in sin without repentance, or who hath maliciously and openly contended with his Neighbour, unless the same do first charitably and openly reconcile himself again, remitting all rancour and malice, whatsoeuer controvertise hath been betwixt them. And notwithstanding, the just titles and rights they may charitably prosecute before such as have authority to hear the same.

Contem-
ners of
laudable
Ceremo-
nies.

The abo-
lishment
of all
things su-
perstitious.

22. Also, That they shall instruct and teach in their Cures, That no man ought obstinately and maliciously to break and violate the laudable Ceremonies of the Church, commanded by publick authority to be observed.

23. Also, That they shall take away, utterly extinct and destroy all Shyres covering of Shyres, all Tables, Candlesticks, Trindals, and Kolls of Wax, Pictures, Paintings, and all other Monuments of feigned miracles, Pilgrimages, Idolatry and Superstition, so that there remain no memory of the same in walls, glass windows, or elsewhere within their Churches and houses, preferring nevertheless, or repairing both the walls and glass windows, and they shall exhort all their Parishioners to do the like within their several houses.

The Pul-
pit.

24. And that the Church-wardens at the common charge of the Parishioners, in every Church shall provide a comely and honest Pulpit, to be set in a convenient place within the same, and to be there seemly kept for the preaching of Gods Word.

The Chest
of the poor

25. Also, They shall provide and have within three months after this Visitation, a strong Chest with a hole in the upper part thereof, to be provided at the cost and charge of the Parish; having three keys, whereof one shall remain in the custody of the Parson, Vicar, or Curate, and the other two in the custody of the Church-wardens, or any other two honest men, to be appointed by the Parish from year to year, which Chest you shall set and fasten in a most convenient place, to the intent the Parishioners should put into it their oblations and alms for their poor neighbours. And the Parson, Vicar and Curate, shall diligently from time to time, and especially when men make their Testaments, call upon, exhort and move their neighbours, to confer and give, as they may well spare, to the said Chest: declaring unto them, whereas heretofore they have been diligent to bestow much substance otherwise than God commanded upon Pardons, Pilgrimages, Trentals, decking of Images, offering of Candles, giving to Fryers, and upon other like blind devo-
tions,

tions, they ought at this time to be much moze ready to help the poore and needy, knowing that to relieue the poore is a true worshipping of God, required earnestly upon pain of euerlasting damnation; and that also whatsoever is giben for their comfort, is giben to Christ himself, and so is accepted of him, that he will mercifully reward the same with euerlasting life. The which alms and deuotions of the people, the keepers of the keys shall at all times conuenient take out of the Chest, and distribute the same in the presence of the whole Parish, or six of them, to be truly and faithfully delivered to their most needy Neighbour. And if they be provided for, then to the reparation of high-ways next adjoining: or to the poore people of such Parishes near, as shall be thought best to the said keepers of the keys. And also the moneys which riseth of Fraternities, Guilds, and other stocks of the Church, (except by the Queens Majesties Authority it be otherwise appointed) shall be put in the said Chest, and conuerted to the said use: and also the rents of Lands, the profit of cattle, and money giben or bequeathed to Whits and Virges, and to the finding of Torches, Lights, Tapers and Lamps, shall be conuerted to the said use, saving that it shall be lawful for them to bestow part of the said profits upon the reparation of the said Church, if great need require, and whereas the Parish is very poore, and not able otherwise to repair the same.

The distribution of alms.

26. Also, To auoid the detestable sin of Simony, because buying and selling of Benefices is execrable before God, therefore all such persons as buy any Benefices, or come to them by fraud or deceit, shall be deprived of such Benefices, and be made unable at any time after to receiue any other spiritual promotion; and such as do sell them, or by any colour do bestow them for their own gain and profit, shall lose their right and title of patronage, and presentment for that time, and the gift thereof for that vacation, shall appertain to the Queens Majesty.

vid. 10, 29, 35-101-170

27. Also, Because through lack of Preachers in many places of the Queens Realms and Dominions, the people continue in ignorance and blindness, all Parsons, Vicars and Curates shall read in their Churches every Sunday one of the Homilies which are and shall be set forth for the same purpose by the Queens Authority, in such sort as they shall be appointed to do in the Preface of the same.

Homilies to be read.

28. Item, Whereas many indiscreet persons do at this day uncharitably contemn and abuse Priests and Ministers of the Church,

Contempt of Ministers.

Church, because some of them (having small learning) have of long time laboured fond fancies, rather than Gods truth, yet so much as their office and function is appointed of God, the Queens Majestie willet and chargeth all her loving Subjects, that from henceforth they shall use them charitably and reverently for their Office and Ministration sake, and especially such as labour in the setting forth of Gods holy Word.

29. Item, Although there be no prohibition by the Word of God, nor any example of the Primitive Church, but that the Priests and Ministers of the Church may lawfully for the avoiding of fornication, have an honest and sober Wife, and that for the same purpose the same was by Act of Parliament in the time of our dear Brother King Edward the sixth made lawfull: Whereupon a great number of the Clergy of this Realm were then married, and so yet continue. Yet because there hath grown offence, and some slander to the Church, by lack of discreet and sober behaviour in many Ministers of the Church, both in churging of their Wives, and in indiscreet living with them, the remedy whereof is necessary to be sought: It is thought therefore very necessary, that no manner of Priest or Deacon shall hereafter take to his Wife, any manner of Woman without the advice and allowance first had upon good examination by the Bishop of the same Diocess, and two Justices of the Peace of the same Shire dwelling next to the place where the same Woman hath made her most abode before her marriage, nor without the good will of the Parents of the said Woman, if he have any living, or two of the next of her kinsfolks, or for lack of knowledge of such, of her Master or Mistress where she serveth. And before she shall be contracted in any place, he shall make a good and certain proof thereof to the Minister, or to the Congregation assembled for that purpose, which shall be upon some holyday where others may be present. And if any shall do otherwise, that then they shall not be permitted to minister either the Word or the Sacraments of the Church, nor shall be capable of any Ecclesiastical Benefice: And for the manner of Marriages of any Bishops, the same shall be allowed and approved by the Metropolitan of the Province, and also by such Commissioners as the Queens Majestie thereunto shall appoint. And if any Master or Dean, or any Head of any Colledge shall purpose to marry, the same shall not be allowed but by such to whom the Visitation of the same doth properly belong, who shall in any wise prohibe

Injunctions by *Q. Elizabeth*, 1559. 77

prohilde that the same tend not to the hindrance of their house.

30. Item, Her Majesty being desirous to have the **Prelacy** Of apparel of Ministers.
and Clergy of this Realm to be had as well in outward reverence, as otherwise regarded for the worthiness of their Ministries, and thinking it necessary to have them known to the people in all places and assemblies, both in the Church and without, and thereby to receive the honour and estimation due to the special Messengers and Ministers of Almighty God; willet and commandeth, that all Archbishops and Bishops, and all other that be called or admitted to Preaching or Ministry of the Sacraments, or that be admitted into vocation Ecclesiastical, or into any Society of Learning in either of the Universities, or elsewhere, shall use and wear such seemly habits, garments, and such square Caps as were most commonly and orderly received in the latter year of the Reign of King Edward the sixth, not thereby meaning to attribute any holiness or special worthiness to the said garments, but as Saint Paul, writeth, Omnia decens et secundum ordinem fiant, 1. Cor. 14. cap.

31. Item, That no man shall wilfully and obstinately defend Heresies.
or maintain any Heresies, Errours, or false Doctrine, contrary to the Faith of Christ and his holy Spirit.

32. Item, That no persons shall use Charms, Sorceries, Enchantments, Witchcraft, Soothsaying or any such like Devilish device, nor shall resort at any time to the same for counsel or help. Charmers.

33. Item, That no person shall, neglecting their own Parish Church, resort to any other Church in time of Common prayer or Preaching, except it be by the occasion of some extraordinary Sermon in some Parish of the same Town. Absent from Common-prayer.

34. Item, That no Inholders or Alehouse keepers shall use to sell meat or drink in the time of Common prayer, preaching, reading of the Homilies or Scriptures. Inholders and Ale-houses.

35. Item, That no persons keep in their houses any abused Images, Tables, Pictures, Paintings, and other Monuments of feigned Miracles, Pilgrimages, Idolatry and Superstition. Images in houses.

36. Item, That no man shall willingly let or disturb the Preacher in time of his Sermon, or let or discourage any Curate or Minister to sing or say the Divine Service now let forth, nor mock or jeast at the Ministers of such Service. Disturbers of Sermon or Service.

37. Item, That no man shall talk or reason of the holy Scriptures rashly, or contentiously, nor maintain any false Doctrine or Errour, but shall commune of the same when occasion is giben, Rash talkers of Scripture.

78 Injunctions by Q. Elizabeth, 1559.

giben, reberently, humbly, and in the fear of God, for his comfort and better understanding.

Attendant
to the Ser-
vice.

38. Item, That no man, woman or child, shall be otherwise busied in the time of the Service, than in quiet attendance to hear, mark and understand that is read, preached and ministered.

The
Grammar
of King
Henry 8.
Allowance
of School-
masters.

39. Item, That every Schoolmaster and Teacher shall teach the Grammar set forth by King Henry 8 of noble memory, and continued in the time of King Edward 6. and none other.

40. Item, That no man shall take upon him to teach but such as shall be allowed by the Ordinary, and found meet as well for his learning and dexterity in teaching, as for sober and honest conversation, and also for right understanding of Gods true Religion.

Duty of
School-
masters.

41. Item, That all Teachers of children shall sit and move them to love and due reverence of Gods true Religion, now truly set forth by publick Authority.

Sentences
of Scrip-
ture for
Scholars.
Unlearned
Priests.

42. Item, That they shall accustom their Scholars reverently to learn such sentences of Scriptures as shall be most expedient to induce them to all godliness.

43. Item, Forasmuch as in these latter days, many have been made Priests, being children, and otherwise utterly unlearned, so that they could read to say Mattens and Mass: the Ordinaries shall not admit any such to any Cure or spiritual Function.

The Ca-
techism.

44. Item, Every Parson, Vicar and Curate, shall upon every holy-day, and every second Sunday in the year, hear and instruct all the youth of the Parish for half an hour at the least before Evening prayer, in the ten Commandments, the Articles of the belief, and in the Lords Prayer and diligently examine them, and teach the Catechism set forth in the Book of publick prayer.

The Book
of the af-
fections
for Reli-
gion.
Overseers
for service
on the ho-
ly-days.

45. Item, That the Ordinary do exhibit unto our Wistors their books, or a true copy of the same, containing the causes why any person was imprisoned, famished, or put to death for Religion.

46. Item, That in every Parish three or four discreet men which tender Gods glory, and his true Religion, shall be appointed by the Ordinaries diligently to see that all the Parishioners duly resort to their Church upon all Sundays and holy-days, and there to continue the whole time of the godly Service; and all such as shall be found slack and negligent in resorting to the Church, having no great nor urgent cause of absence, they shall straightly call upon them, and after due admonition if they amend not, they shall denounce them to the Ordinary.

47. Item,

Injunctions by *Q. Elizabeth*, 1559. 79

47. Item, That the Church-wardens of every Parish shall deliver unto our Visitors the Inventories of Vestments, Copes, and other Ornaments, Plate, Books, and specially of Gospels, Gospels, Legends, Processionals, Manuals, Hymnals, Portables, and such like appertaining to their Church.

Inventories of Church-goods.

48. Item, That weekly upon Wednesdays and Fridays, not being holy-days, the Curate at the accustomed hours of service shall resort to Church, and cause warning to be given to the people by knocking of a Bell, and say the Letany and prayers.

Service on Wednesdays & Fridays.

49. Item, because in divers Collegiate, and also some Parish-Churches heretofore, there have been Livings appointed for the maintenance of men and children to use singing in the Church, by means whereof the laudable service of Musick hath been had in estimation, and preserved in knowledge: the Queens Majesty neither meaning in any wise the decay of any thing that might conveniently tend to the use and continuance of the said Science, neither to have the same in any part so abused in the Church, that thereby the Common-prayer should be the worse understood of the hearers, willeth and commandeth, that first no alterations be made of such assignments of Living, as heretofore hath been appointed to the use of singing or Musick in the Church; but that the same so remain. And that there be a modest and distinct song so used in all parts of the Common-prayers in the Church, that the same may be as plainly understood, as if it were read without singing, and yet nevertheless for the comforting of such that delight in Musick, it may be permitted, that in the beginning, or in the end of Common-prayers, either at Morning or Evening, there may be sung an Hymn, or such like song to the praise of Almighty God in the best sort of melody and musick that may be conveniently devised, having respect that the sentence of the Hymn may be understood and perceived.

Continuance of singing in the Church.

50. Item, because in all alterations, and specially in Wires and Ceremonies, there happen discords amongst the people, and thereupon slanderous words and railings, whereby charity, the knot of all Christian society, is loosed; the Queens Majesty being most desirous of all other earthly things, that her people should live in charity both towards God and man, and therein abound in good works, willeth and straightly commandeth all manner of her subjects, to forbear all bair and contentious disputations in matters of Religion, and not to use in despite or rebuke of any person, these conbittious words, Papist or Papi-

Against slanderous and infamous words.

sical Heretick, Schismatick or Sacramentary, or any such like wordes of reproach. But if any manner of person shall deserue the accusation of any such, that first he be charitably admonished thereof, and if that shall not amend him, then to denounce the offender to the Ordinary, or to some higher Power, having Authority to correct the same.

51. Item, because there is a great abuse in the Printers of Books, which for covetousness chiefly regard not what they print, so they may have gain, whereby ariseth the great disorder by publication of unfruitful, vain, and infamous Books and Papers; the Queens Majestie straightly chargeth and commandeth, that no manner of person shall print any manner of Book or Paper, of what sort, nature, or in what Language soever it be, except the same be first licensed by her Majestie, by express wordes in writing, or by six of her Privy Council; or be perused and licensed by the Archbishops of Canterbury and York, the Bishop of London, the Chancellors of both Universities, the Bishop being Ordinary, and the Archdeacon also of the place where any such shall be printed, or by two of them, whereof the Ordinary of the place to be always one. And that the names of such as shall allow the same, to be added in the end of every such work, for testimony of the allowance thereof. And because many Pamphlets, Plays and Ballads, be oftentimes printed wherein regard would be had, that nothing therein should be either heretical, seditious, or unseemly for Christian ears; her Majestie likewise commandeth that no manner of person shall enterprize to print any such, except the same be to him licensed by such her Majesties Commissioners, or three of them, as be appointed in the City of London, to hear and determine divers causes Ecclesiastical, tending to the execution of certain Statutes made the last Parliament, for Uniformity of order in Religion. And if any shall sell or utter any manner of Books and Papers, being not licensed as is abovesaid, that the same party shall be punished by order of the said Commissioners, as to the quality of the fault shall be thought meet. And touching all other Books of matters of Religion, or Policy, or Governance, that have been printed, either on this side the Seas, or on the other side, because the diversity of them is great, and that there needeth good consideration to be had of the particularities thereof, her Majestie referreth the prohibition or remission thereof to the order which her said Commissioners, within the City of London, shall take and notifie. According to

to the which, her Majesty straightly chargeth and commandeth all manner of her Subjects, and especially the Wardens and Company of Stationers to be obedient.

Prohibited that these Orders do not extend to any prophane Authors and Works in any Language that have been heretofore commonly received or allowed in any of the Universities and Schools, but the same may be printed and used as by good order they were accustomed.

52. Item, Although Almighty God is all times to be honoured with all manner of reverence that may be devised; yet of all other times, in time of Common-prayer, the same is most to be regarded. Therefore it is to be necessarily received, that in time of the Letany, and all other Collects and common Supplications to Almighty God, all manner of people shall devoutly and humbly kneel upon their knees and give ear thereunto, and that whentsoever the Name of Jesus shall be in any Lesson, Sermon, or otherwise in the Church pronounced, that due reverence be made of all persons young and old, with lowliness of countenance, and uncovering of heads of the menkind, as thereunto doth necessarily belong, and heretofore hath been accustomed.

Reverence
of prayers.

Honour to
the Name
of Jesus.

53. Item, That all Ministers and Readers of publick Prayer, Chapters, and Homilies, shall be charged to read leisurely, plainly, and distinctly, and also such as are but mean Readers, shall peruse over before once or twice the Chapters and Homilies, to the intent they may read to the better understanding of the people, and the more encouragement of godliness.

Curates to
read di-
stinctly.

An Admonition to simple men, deceived by malicious.

The Queens Majesty being informed, that in certain places of the Realm, sundry of her native Subjects being called to Ecclesiastical Ministry of the Church, be by sinister perswasion and perberse construction, induced to find some scruple in the form of an Oath, which by an Act of the last Parliament is prescribed to be required of divers persons, for the recognition of their Allegiance to her Majesty, which certainly never was ever meant, nor by any equity of words or good sense can be thereof gathered: would that all her loving Subjects should understand, that nothing was, is, or shall be meant or intended by the same Oath to have any other duty, allegiance, or bond required by the same Oath, than was acknowledged to be due to the most noble

Kings of famous memory, King Henry the eighth her Majesties Father, or King Edward the sixth her Majesties Brother.

And further her Majesty forbiddeth all manner her Subjects, to give ear or credit to such perverſe and malicious persons, which most ſniſterly and maliciously labour to notiſie to her loving Subjects, both by words of the ſaid ſath it may be collected, that the Kings or Queens of this Kealm, poſſeſſors of the Croton, may challenge authorizty and power of Miniſtery of divine ſervice in the Church, wherein her ſaid Subjects be much abuſed by ſuch evil diſpoſed persons. For certainly her Majesty neither doth, nor eber will challenge any authorizty, than that was challenged and lately uſed by the ſaid noble Kings of famous memory, King Henry the eighth and King Edward the ſixth, which is, and was of ancient time due to the Imperial Croton of this Kealm, that is, under God to have the Sovereignty and Rule ober all manner of persons boyn withyn theſe her Kealms, Dominions and Countreys, of what eſtate, either Eccleſiaſtical or Temporal ſo eber they be, ſo as no other ſoreign power ſhall or ought to have any ſuperiorizty ober them. And if any perſon that hath conceived any other ſenſe of the form of the ſaid ſath, ſhall accept the ſame ſath with this interpretation, ſenſe or meaning, her Majesty is well pleaſed to accept ebery ſuch in that behalf, as her good and obedient Subjects, and ſhall acquit them of all manner of penalties contained in the ſaid Act, againſt ſuch as ſhall peremptorizty or obſtinately take the ſame ſath.

For Tables in the Church.

Whereas her Majesty underſtandeth that in many and many parts of the Kealm, the Altars of the Churches be removed, and Tables placed for the adminiſtration of the holy Sacrament, according to the form of the Law therefore provided, and in ſome other places, the Altars be not yet removed. upon opinion conceived of ſome other order therein to be taken by her Majesties Wiſſozs. In the other whereof, ſaving for an uniſormizty, there ſeemeth no matter of great moment, ſo that the Sacrament be duly and reberently miniſtered. Yet for obſervation of one uniſormizty through the whole Kealm, and for the better imitation of the Law in that behalf, it is ordered, that no Altar be taken down, but by overſight of the Curate of the Church and the Church-wardens, or one of them at the leaſt, whereſoever
rictous

oz disordered manner to be used. And that the holy Table in every Church be decently made, and set in the place where the Altar stood, and there commonly covered as thereto belongeth, and as shall be appointed by the Wistors, and so to stand, saving when the Communion of the Sacrament is to be distributed: at which time the same shall be so placed in good sort within the Chancel, as whereby the Minister may be more conveniently heard of the Communicants in his prayer and ministracion, and the Communicants also more conveniently, and in more number Communicate with the said Minister. And after the Communion done, from time to time the same holy Table to be placed where it stood before.

Item, Where also it was in the time of King Edward the first used to have the Sacramental bread of common fine bread, it is ordered for the more reverence to be given to this holy mysteries, being the Sacraments of the body and blood of our Saviour Jesus Christ, that the same Sacramental bread be made and formed plain, without any figure thereupon, of the same fineness and fashion round, though somewhat bigger in compass and thickness, as the usual bread and water, heretofore named singing Cakes, which served for the use of the private Mass.

The form of bidding the Prayers to be used generally in this uniform sort.

Ye shall pray for Christs holy Catholick Church, that is, for the whole Congregation of Christian people, dispersed throughout the whole world, and especially for the Church of England and I land. And herein I require you most specially to pray for the Queens most Excellent Majesty, our Sovereign Lady Elizabeth. Queen of England, France and Ireland, Defender of the Faith, and supreme Governour of this Realm, as well in causes Ecclesiastical as Temporal. You shall also pray for the Ministers of Gods holy Word and Sacraments, as well Archbishops and Bishops, as other Pastors and Curates. You shall also pray for the Queens most honourable Council, and for all the Nobility of this Realm, that all and every of these in their calling, may serve truly and painfully to the glory of God, and edifying of his people, remembering the account that they must make. Also ye shall pray for the whole Commons of this Realm, that they may live in true faith and fear of God, in

humble obedience and brotherly charity one to another. Finally, let us praise God for all those that are departed out of this life in the faith of Christ, and pray unto God that we may have grace for to direct our lives after their good example, that after this life, we with them may be made partakers of the glorious Resurrection in the life everlasting.

And this done, shew the holy days and fasting days.

ALL and singular which Injunctions, the Queens Majesty minisreth unto her Clergy, and to all other her loving Subjects, straightly charging and commanding them to observe and keep the same upon pain of deprivation, sequestration of fruits and Benefices, suspension, excommunication, and such other correction, as to Ordinaries, or other having Ecclesiastical Jurisdiction, whom her Majesty hath appointed or shall appoint for the due execution of the same, shall be seen convenient; charging and commanding them to see these Injunctions observed and kept of all persons being under their jurisdiction, as they will answer to her Majesty for the contrary. And her Highness pleasure is, that every Justice of Peace being required, shall assist the Ordinaries, and every of them, for the due execution of the said Injunctions.

ARTICLES

ARTICLES

Agreed upon by the

ARCHBISHOPS & BISHOPS

OF BOTH

PROVINCES,

And the whole CLERGY,

IN THE

CONVOCATION

Holden at *LONDON*, in the year 1562.

For the avoiding of diversities of Opinions,
and for the establishing of Consent
touching True RELIGION.

Reprinted by his MAJESTIES Commandment,

With his Royal Declaration prefixed thereunto.

L O N D O N,

Printed by *Bonham Norton* and *John Bill*, Printers to the
Kings most Excellent Majesty. 1630.

ARTICLE

Agreed upon by the

OF BOTH

PROVINCES

and the whole of the

IN THE

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Holden and LONDON, 1840.

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H I S

Majesties Declaration.



Being by Gods Ordinance, according to Our just Title, *Defender of the Faith*, and supreme Governour of the Church within these Our Dominions, We hold it most agreeable to this Our Kingly Office, and Our own Religious Zeal, to conserve and maintain the Church committed to Our charge in the unity of true Religion, and in the bond of peace; and not to suffer unnecessary Disputations, Altercations, or Questions to be raised, which may nourish Faction both in the Church and Commonwealth. We have therefore upon mature Deliberation, and with the advice of so many of Our Bishops as might conveniently be called together, thought fit to make this Declaration following: That the Articles of the Church of *England*, (which have been allowed and authorized heretofore, and which Our Clergy generally have subscribed unto) do contain the true Doctrine of the Church of *England*, agreeable to Gods Word: which We do therefore ratifie and confirm, requiring all Our loving Subjects to continue in the uniform profession thereof, and prohibiting the least difference from the said Articles; which to that end We command to be new printed, and this Our Declaration to be published therewith.

That We are supreme Governour of the Church of *England*: and that if any difference arise about the external policy, concerning *Injunctions, Canons, or other Constitutions* whatsoever thereto belonging, the Clergy

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in

in their Convocation is to order and settle them, having first obtained leave under Our Broad Seal so to do: and We approving their said Ordinances and Constitutions, providing that none be made contrary to the Laws and Customs of the Land.

That out of Our Princely care, that the Churchmen may do the work which is proper unto them, the Bishops and Clergy from time to time in Convocation, upon their humble desire shall have license under Our Broad Seal to deliberate of, and to do all such things, as being made plain by them, and assented unto by Us, shall concern the settled continuance of the Doctrine and Discipline of the Church of *England* now established; from which We will not endure any varying, or departing in the least degree.

That for the present, though some Differences have been ill raised, yet We take comfort in this, that all Clergy-men within Our Realm, have always most willingly subscribed to the Articles established; which is an Argument to Us, that they all agree in the true usual literal meaning of the said Articles, and that even in those curious points in which the present differences lie, men of all sorts take the Articles of the Church of *England* to be for them, which is an argument again that none of them intend any desertion of the Articles established.

That therefore in these both curious and unhappy Differences, which have for so many hundred years, in different times and places, exercised the Church of Christ: We will that all further curious search be laid aside, and these Disputes shut up in Gods promises, as they be generally set forth to Us in the holy Scriptures, and the general meaning of the Articles of the Church of *England* according to them. And that

that no man hereafter shall either print or preach to draw the Article aside any way, but shall submit to it in the plain and full meaning thereof : And shall not put his own sense or Comment to be the meaning of the Article, but shall take it in the literal and Grammatical sense.

That if any publick Reader in either Our Universities, or any Head or Master of a Colledge, or any other person respectively in either of them, shall affix any new sense to any Article, or shall publicly read, determine, or hold any publick Disputation, or suffer any such to be held either way, in either the Universities or Colledges respectively; or if any Divine in the Universities shall preach or print any thing either way, other than is already established in Convocation with Our Royal Assent : he, or they the offenders, shall be liable to Our displeasure, and the Churches censure in Our Commission Ecclesiastical, as well as any other : and We will see there shall be due execution upon them.

ARTICLES OF RELIGION.

Of Faith in the holy Trinity.



There is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom and goodness, the Maker and Preserver of all things both visible and invisible. And in unity of this Godhead there be three persons, of one substance, power and eternity, the Father, the Son, and the Holy Ghost.

2. Of the Word or Son of God, which was made very man.

The Son, which is the Word of the Father, "begotten from the Father, everlasting of the Father, the very and eternal God of one substance with the Father, I took mans nature in the womb of the blessed Virgin, of her substance: so that two whole and perfect Natures, that is to say, the Godhead and Manhood, were joined together in one person, never to be divided, whereof is one Christ, very God and very man, who truly suffered, was crucified, dead and buried, to reconcile his Father to us, and to be a sacrifice not only for original guilt, but also for actual sins of men.

Hæc nota-
ta non ha-
bentur in
Edw. 6.

3. Of the going down of Christ into Hell.

As Christ died for us and was buried, so also it is to be He-
bened, that he went down into Hell.

resurrectionem in Sepulchro jacuit, Spiritus ab illo emissus cum spiritibus qui in carcere sive in inferno detinebantur fuit, illique prædicavit, quemadmodum testatur Petri locus, Sic Artic. Edw. 6.

Nam
Corpus
usque ad

4.
Of the Resurrection of Christ.

Christ did truly rise again from death, and took again his body, with flesh, bones, and all things appertaining to the perfection of mans nature, wherewith he ascended into Heaven, and there sitteth, until he return to judge all men at the last day.

5.
Of the Holy Ghost.

The holy Ghost, proceeding from the Father and the Son, is of one Substance, Majesty and Glory, with the Father and the Son, very and eternal God.

Non habetur in R. Edw. 6. Artic.

6.
Of the sufficiency of the holy Scriptures for Salvation.

Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, * is not to be required of any man that it should be believed as an Article of Faith, or be thought requisite or necessary to salvation. In the name of the holy Scripture, we do understand those Canonical Books of the Old and New Testament, of whose authority was never any doubt in the Church.

* Licet interdum a fidelibus ut pium & conducibile ad ordinem & decorem admiscatur.

Of the names and numbers of the Canonical Books.

Non habetur in R. Edw. 6. Artic.

G enesis.	The 1. Book of Chron.
Exodus.	The 2. Book of Chron.
Leviticus.	The 1. Book of Esdras.
Numeri.	The 2. Book of Esdras.
Deuteronomium.	The Book of Hester.
Josue.	The Book of Job.
Judges.	The Psalms.
Ruth.	The Proverbs.
The 1. Book of Samuel.	Ecclesiastes, or Preacher.
The 2. Book of Samuel.	Cantica, or Songs of Salom.
The 1. Book of Kings.	4. Prophets the greater.
The 2. Book of Kings.	12. Prophets the less.

And

And the other Books (as Hierome saith) the Church doth read for example of life and instruction of manners, but yet doth not apply them to establish any Doctrine: Such are these following.

The 3. Book of Esdras.	Baruch the Prophet.
The 4. Book of Esdras.	The song of the three children.
The Book of Tobias.	The Story of Susanna.
The Book of Judith.	Of Bell and the Dragon.
The rest of the Book of Hester.	The prayer of Manasses.
The Book of Wisdom.	The 1. Book of Maccabees.
Jesus the son of Sirach.	The 2. Book of Maccabees.

All the Books of the New Testament, as they are commonly received, we do receive and account them Canonical.

7. Of the Old Testament.

The Old Testament is not contrary to the New, for both in the Old and New Testaments everlasting life is offered to mankind by Christ, who is the only Mediator between God and man, being both God and man. Wherefore they are not to be heard, which feign that the old fathers did look only for transitory promises. "Although the Law given from God by Moses, as touching Ceremonies and Rites, do not bind Christian men, nor the civil precepts thereof ought of necessity to be received in any Commonwealth; yet notwithstanding no Christian man whatsoever is free from the obedience of the Commandments, which are called Moral.

Testamen-
tum vetu-
tum, quod si novo
cont. ariom
sic, non est
repudiand-
um sed
retinend-
um.

Vid. hæc
Art. 18.
notata ex
R. Edw.

8. Of the three Creeds.

The three Creeds, Nice Creed, Athanasius Creed, and that which is commonly called the Apostles Creed, ought thorowly to be received and believed; for they may be proved by most certain warrant of holy Scripture.

Of

9.
Of Original or Birth-sin.

* Et hodie
Anabapti-
stæ repe-
tunt.

Original sin standeth not in the following of Adam, (as the Pelagians do vainly talk *) but it is the fault and corruption of the nature of every man, that naturally is ingendred of the offspring of Adam, whereby man is very far gone from original righteousness, and is of his own nature inclined to evil; so that the flesh lusteth always contrary to the Spirit; and therefore in every person born into this world, it deserveth Gods wrath and damnation. And this infection of nature doth remain, yea in them that are regenerated, whereby the lust of the flesh, called in Greek *φύσις σαρκίς*, which some do expound the wisdom, some sensuality, some the affection, some the desire of the flesh, is not subject to the Law of God. And although there is no condemnation for them that believe and are baptized, yet the Apostle doth confess, that concupiscence and lust hath of it self the nature of sin.

De Gratia.

Gratia Christi seu S. Spiritus qui per eundem datur, cor lapideum auferit & dat cor carneum: Atque licet ex nolentibus quæ recta sunt, volentes faciat; & ex volentibus prava, nolentes reddat, voluntati nihilominus violentiam nullam infert, & nemo hæc de causâ cum peccaverit, seipsum excusare potest, quasi nolens aut coactus peccaverit, ut eam ob causam accusari non mereatur aut damnari. *Artic. Edward 6. decimus.*

10.
Of Free-will.

The condition of man after the fall of Adam is such, that he cannot turn and prepare himself by his own natural strength and good works to faith and calling upon God: wherefore we have no power to do good works pleasant and acceptable to God, without the Grace of God by Christ preventing us, that we may have a good will and working with us, when we have that good will.

II.

Of the Justification of Man.

“ **W**E are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works or deserving. Wherefore that we are justified by Faith only, is a most wholesome Doctrine, and very full of comfort; as more largely is expressed in the Homily of Justification.

Hic non habentur in Reg. Edward 6. Artic. Justificatio ex sola Fide Jesu

Christi, eo sensu quo in Homilia de justificatione explicatur est certissima & saluberrima Christianorum doctrina, sic in Reg. Edward 6. Artic. 11.

12.

Of good works.

“ **A**lbeit that good works, which are the fruits of faith, and follow after Justification, cannot put away our sins, and endure the severity of Gods judgment; yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively faith, inasmuch that by them a lively faith may be as evidently known, as a tree discerned by the fruit.

Hic Artic. non habetur in Reg. Edward 6. Articulis.

13.

Of Works before Justification.

Works done before the grace of Christ, and the inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ, neither do they make men meet to receive grace, or (as the School-Authors say) deserve grace of Congruity: yea, rather for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.

14.

Of Works of Supererogation.

Voluntary works besides, over and above Gods Commandments, which they call works of Supererogation, cannot be taught without arrogancy and iniquity. For by them men

do

do

do declare, that they do not only render unto God as much as they are bound to do, but that they do more for his sake than of bounden duty is required: whereas Christ saith plainly, When ye have done all that are commanded to you, say, We are unprofitable servants.

15.

Of Christ alone without sin.

Christ in the truth of our nature was made like unto us in all things, (sin only except) from which he was clearly bold, both in his flesh and in his spirit. He came to be a Lamb without spot, who by sacrifice of himself once made, should take away the sins of the world: and he (as S. John saith) was not in him. But all we the rest, (although baptized and born again in Christ) yet offend in many things: and if we say we have no sin, we deceive our selves, and the truth is not in us.

Blasphemia in Spiritum Sanctum.

EST cum quis Verborum Dei manifeste perceptam veritatem, ex malitia & obfirmatione animi, convitiis insectatur, & hostiliter insequitur: Atque huiusmodi, quia maledicto sunt obnoxii, gravissimo sese astringunt scelere, unde peccati hoc genus irremissibile à Domino appellatur & affirmatur, *Artic. 16. Edwardi 6.*

16.

Of sin after Baptism.

Not every deadly sin willingly committed after Baptism, is sin against the holy Ghost, and unpardonable. Wherefore the grant of repentance is not to be denied to such as fall into sin after Baptism. After we have received the holy Ghost, we may depart from grace given, and fall into sin, and by the grace of God we may arise again, and amend our lives. And therefore they are to be condemned which say they can no more sin as long as they live here, to deny the place of forgiveness to such as truly repent.

17.
Of Predestination and Election.

Predestination to life, is the eberlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed by his counsell, secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ to eberlasting salvation, as vessels made to honour. Wherefore they which be indued with so excellent a benefit of God, be called according to Gods purpose by his Spirit working in due season: they through grace obey the calling: they be justified freely: they be made sons of God by adoption: they be made like the image of his only begotten Son Iesus Christ: they walk religiously in good works, and at length by Gods mercy they attain to eberlasting felicity.

As the godly consideration of Predestination and our Election in Christ, is full of sweet, pleasant and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing up their mind to high and heavenly things, as well because it doth greatly establish and confirm their faith of eternal salvation, to be enjoyed through Christ, as because it doth frequently kindle their love towards God: so for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of Gods Predestination, is a most dangerous downfall, whereby the Devil doth thrust them either into desperation, or into wretchedness of most unclean living, no less perilous than desperation.

Furthermore, we must receive Gods promises in such wise as they be generally set forth to us in holy Scripture: and in our doings, that will of God is to be followed, which he hath expressly declared unto us in the Word of God.

Omnes obligantur ad moralia legis praecepta servanda.

LEx à Deo data per Moſen, licet quoad ceremonias & ritus Chriſtianos non aſtringat; neque civilia eis praecepta in aliqua Repub. neceſſario recipi debeant, nihilominus ab obedientia mandatorum quae moralia vocantur, nullus quantumvis Chriſtianus eſt ſolutus: quare illi non ſunt audiendi qui ſacras literas

tantum infirmis datas esse perhibent, & spiritum perpetuo jactant à quo sibi quæ prædicant, suggeri afferunt: quanquam cum S. Scripturis apertissime pugnent. *Art. Edward. 6. 19.*

18.

Of obtaining eternal Salvation only by the Name of Christ.

They also are to be had accursed, that presume to say that every man shall be saved by the Labe or Sect which he professeth, so that he be diligent to frame his life according to that Labe, and the light of Nature. For holy Scripture doth set out unto us only the Name of Jesus Christ whereby men must be saved.

19.

Of the Church.

The visible Church of Christ, is a Congregation of faithful men, in the which the pure Word of God is preached, and the Sacraments be duly ministred according to Christs Ordinance, in all those things that of necessity are requisite to the same.

As the Church of Jerusalem, Alexandria, and Antioch, have erred: So also the Church of Rome hath erred, not only in their living, and manner of Ceremonies but also in matters of faith.

20.

Of the Authority of the Church.

The Church hath power to decree Rites or Ceremonies, and authoritie in Controversies of Faith: And yet it is not lawfull for the Church to ordain any thing that is contrary to Gods Word written, neither may it so expound one place of Scripture, that it be repugnant to another. Wherefore although the Church be a witness and a keeper of holy Writ, yet as it ought not to decree any thing against the same, so besides the same ought it not to enforce any thing to be believed for necessity of salvation.

21.

Of the Authority of General Councils.

General Councils may not be gathered together without the commandment and will of Princes. And when they be gathered together, (so far as they be an assembly of men, whereof

whereof all be not governed with the Spirit and Word of God) they may erre, and sometime have erred, eben in things pertaining unto God. Wherefore things ordained by them as necessary to saluation, have neither strength nor authoritie, unless it may be delared that they be taken out of holy Scripture.

22.

Of Purgatory.

The Romish Doctrine concerning Purgatory, Pardons, Worshipping and adozation, as well of Images as of Relicks, and also invocation of Saints, is a fond thing, vainly leigned, and grounded upon no warrant of Scripture, but rather repugnant to the Word of God.

23.

Of ministring in the Congregation.

It is not lawfull for any man to take upon him the office of publick preaching or ministring the Sacraments in the Congregation, before he be lawfully called and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work by men, who have publick Authority given unto them in the Congregation, to call and send Ministers into the Lords vineyard.

24.

Of speaking in the Congregation in such a Tongue as the people understandeth.

It is a thing plainly repugnant to the Word of God, [and the custome of the Primitiue Church] to have publick prayer in the Church, or to minister the Sacraments in a tongue not understood of the people.

Hæc clausula non habetur in Edward 6. Artic.

25.

Of the Sacraments.

Sacraments ordained of Christ, be not only badges or tokens of Christian mens profession: but rather they be certaine witnesses, and effectual signs of grace and Gods good will towards us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen & confirm our faith in him.

Dominus noster Jesus Christus, Sacramentis numero paucissimis,

obseruatiu facillimis, significatione præstantissimis, societatem novi populi colligauit, sicut est Baptismus & Cœna Domini.

"There are two Sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism, and the Supper of the Lord.

"Those like commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and extreme Unction, are not to be counted for Sacraments of the Gospel, being such as have grown, partly of the corrupt following of the Apostles, partly are States of life allowed in the Scriptures, but yet have not like nature of Sacraments with Baptism and the Lords Supper, for that they have not any visible sign or ceremony ordained of God.

Hæc nota-
ta non ha-
bentur in
Edv. 6.
Artic.

* Idque
non ex o-
pere (ut
quidam lo-
quuntur)

The Sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duly use them. And in such only as worthily receive the same, * they have a wholesome effect or operation; but they that receive them unworthily, purchase to themselves damnation, as St Paul saith.

operato: quæ vox ut peregrina est, Sacris licetis ignota, sic parit sensum minime pium sed admodum superstitiosum. Artic. Edward. 6.

26.

Of the unworthiness of the Ministers, which hinder not the effect of the Sacraments.

Although in the visible Church the evil be ever mingled with the good, and sometime the evil have chief authority in the ministrations of the Word and Sacraments: yet forasmuch as they do not the same in their own name, but in Christs, and do minister by his commission and authority, we may use their ministry both in hearing the Word of God, and in the receiving the Sacraments. Neither is the effect of Christs Ordinance taken away by their wickedness, nor the grace of Gods gifts diminished from such, as by faith and rightly do receive the Sacraments ministered unto them, which be effectual, because of Christs institution and promise, although they be ministered by evil men.

Nevertheless, it appertaineth to the discipline of the Church, that enquiry be made of evil Ministers, and that they be accused by those that have knowledge of their offences: and finally being found guilty by just judgment, be deposed.

27. Of

27.
Of Baptism.

Baptism is not only a sign of profession, and mark of difference, whereby Christian men are discerned from others that be not Christianed: but it is also a sign of Regeneration or new-birth, whereby, as by an instrument, they that receive Baptism rightly are grafted into the Church: the promises of the forgiveness of sin, of our adoption to be the sons of God by the holy Ghost, are visibly signed and sealed; faith is confirmed, and grace increased by vertue of prayer unto God. The Baptism of young Children is in any wise to be retained in the Church, as most agreeable with the institution of Christ.

28.
Of the Lords Supper.

The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another; but rather it is a Sacrament of our redemption by Christs death. Inasmuch that to such as rightly, worthily and with faith receive the same, the bread which we break is a partaking of the body of Christ; and likewise the Cup of blessing is a partaking of the blood of Christ.

Transubstantiation (or the change of the substance of bread and wine) in the Supper of the Lord cannot be proved by holy Writ: but it is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions.

hominis Corpus in multis locis simul esse non possit, sed in uno aliquo & definito loco esse oporteat, idcirco Christi corpus in multis & diversis locis eodem tempore praesens esse non potest. Et quoniam ut tradunt sacrae literae, Christus in caelum fuit sublatu, & ibi usque ad finem seculi est permanens, non debet quisquam fidelium carnis ejus & sanguinis Realem & corporalem (ut loquuntur) praesentiam in Eucharistia vel credere vel proficisci. R. Edw. 6. Artic.

"The body of Christ is given, taken, and eaten in the Supper only after an heavenly and spiritual manner; And the mean whereby the body of Christ is received and eaten in the Supper, is faith.

The

Hac natura humana requiritur, ut unius ejusdemque
tata non habentur in Reg. Edward. 9. Artic.

The Sacrament of the Lords Supper was not by Christs Ordinance referbed, carried about, lifted up, and worshipped.

29.

Of the wicked which eat not the body of Christ in the use of the Lords Supper.

Non habetur hic Artic. in R. Edw. sexti.

“The wicked, and such as be void of a lively faith, although they do carnally and visibly press with their teeth, (as St. Augustine saith) the Sacrament of the body and blood of Christ: yet in no wise are they partakers of Christ, but rather to their condemnation do eat and drink the sign or Sacrament of so great a thing.

30.

Of both kinds.

The Cup of the Lord is not to be denied to the Lay-people: For both the parts of the Lords Sacrament, by Christs Ordinance and commandment, ought to be ministered to all Christian men alike.

31.

Of the one Oblation of Christ finished upon the Cross.

The offering of Christ once made, is that perfect redemption, propitiation and satisfaction, for all the sins of the whole world, both original and actual, and there is none other satisfaction for sin but that alone. Wherefore the sacrifices of Masses, in the which it was commonly said, that the Priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables, and dangerous deceits.

32.

Of the marriage of Priests.

Non habetur hic nota in R. Edward. 6 Artic.

Bishops, Priests, and Deacons, are not commanded by Gods Law, either to bow the estate of single life, or to abstain from marriage: “therefore it is lawful also for them, as for all other Christian men, to marry at their own discretion, as they shall judge the same to serve better to godliness.

33.
Of excommunicate persons, how they are
to be avoided.

That person which by open denunciation of the Church is
rightly cut off from the unity of the Church, and Excom-
municate, ought to be taken of the whole multitude of the faith-
ful as an Heathen and Publican, until he be openly reconciled
by penance, and received into the Church by a Judge that hath
authorizy thereunto.

34.
Of the Traditions of the Church.

It is not necessary that Traditions and Ceremonies be in all
places one, or utterly like, for at all times they have been
divers, and may be changed according to the diversity of Coun-
tries, and mens manners, so that nothing be ordained against
Gods Word. Whosoever through his private judgment wil-
lingly and purposedly doth openly break the Traditions and Ce-
remonies of the Church, which be not repugnant to the Word
of God, and be ordained and approved by common authorizy,
ought to be rebuked openly, (that other may fear to do the like)
as one that offendeth against the common order of the Church,
and hurteth the authorizy of the Magistrate, and woundeth the
consciencs of weak brethren.

“Every particular or national Church, hath authorizy to or-
“dain, change and abolish Ceremonies or Rites of the Church,
“ordained only by mens authorizy, so that all things be done to
“edifying.

Non ha-
bentur hæc
notata in
Edv. 6.

Artic,
* Homilie
nuper Ec-
clesiæ An-
glicanæ
per injun-
ctiones

Regiæ co-
dici atque
commen-
date pie
sunt atque
salutares,

deest inamque ab omnibus amplectendam continent,

35.
* Of Homilies.

The second Book of Homilies, the several titles whereof we
have joyned under this Article, doth contain a godly and
wholsom Doctrine, necessary for these times, as doth the former
Book of Homilies, which were set forth in the time of Edward
the sixth: and therefore we judge them to be read in Churches
by the Ministers diligently and distinctly, that they may be un-
derstanded of the people.

Q

Of

Of the Names of the Homilies.

- 1 **O**F the right use of the Church.
- 2 Against peril of Idolatry.
- 3 Of repairing and keeping clean of Churches.
- 4 Of good works, first of Fasting.
- 5 Against gluttony and drunkenness.
- 6 Against excess of apparel.
- 7 Of Prayer.
- 8 Of the place and time of Prayer.
- 9 That common Prayers and Sacraments ought to be ministred in a known tongue.
- 10 Of the reverent estimation of Gods Word.
- 11 Of alms doing.
- 12 Of the Nativity of Christ.
- 13 Of the Passion of Christ.
- 14 Of the Resurrection of Christ.
- 15 Of the worthy receiving of the Sacrament of the Body and Blood of Christ.
- 16 Of the gifts of the holy Ghost.
- 17 For the Rogation-days.
- 18 Of the state of Matrimony.
- 19 Of Repentance.
- 20 Against Idleness.
- 21 Against Rebellion.

De libro precatationum & ceremoniarum Ecclesie Anglicane.

Liber qui superrime autoritate Regis & Parliamenti Ecclesie Anglicane traditus est, continens modum & formam orandi & Sacramenta administrandi in Ecclesia Anglicana: similiter & libellus eadem autoritate editus de ordinatione ministrorum Ecclesie, quoad doctrinae veritatem, pii sunt, & salutari doctrinae Evangelii in nullo repugnant sed congruunt, & eandem non parum promovent & illustrent, atque ideo ab omnibus Ecclesie Anglicane fidelibus membris, & maxime à ministris verbi cum omni promptitudine animorum & gratiarum actione recipiendi, approbandi, & populo Dei commendandi sunt. Artic. R. Edvard. 6.

36.
Of Consecration of Bishops and Ministers.

The Book of Consecration of Archbishops and Bishops, and ordering of Priests and Deacons, lately set forth in the time of Edward the sixth, and confirmed at the same time by authority of Parliament, doth contain all things necessary to such consecration and ordering; neither hath it any thing that of it self is superstitious and ungodly. And therefore whosoever are consecrated or ordered according to the Rites of that Book, since the second year of the aforesaid King Edward, unto this time, or hereafter shall be consecrated or ordered according to the same Rites, we decree all such to be rightly, orderly, and lawfully consecrated and ordered.

37.
Of Civil Magistrates.

The Queens Majesty hath the chief power in this Realm of England, and other her Dominions, unto whom the chief Government of all estates of this Realm, together they be Ecclesiastical or Civil, in all causes doth appertain, and is not, nor ought to be subject to any foreign Jurisdiction.

Where we attribute to the Queens Majesty the chief Government, by which titles we understand the minds of some dangerous folks to be offended: we give not our Princes the ministring either of Gods Word, or of the Sacraments, the which thing the Injunctions also lately set forth by Elizabeth our Queen, do most plainly testify: but that only prerogative which we see to have been given always to all good Princes in holy Scriptures by God himself, that is, that they should rule all estates and degrees committed to their charge by God, whether they be Ecclesiastical or Temporal, and restrain with the Civil Sword the stubborn and evil doers.

The Bishop of Rome hath no jurisdiction in this Realm of England.

The Lawes of the Realm may punish Christian men with death, for heinous and grievous offences.

It is lawfull for Christian men, at the commandment of the Magistrate, to wear weapons, and serve in lawfull wars.

non solum propter iram, sed etiam propter conscientiam obediendum est.

Rex Angliæ est supremum caput in terris post Christum Ecclesiæ Anglicanæ & Hiberniæ Artic. Edv. 6. Hæc non tantum habentur in Artic. Edward. 6.

Magistratus civilis est à Deo ordinatus atque obnoxius, quam obrem illi Artic. R. Edv. 6.

38.
Of Christian mens Goods, which are not common.

The Riches and Goods of Christians are not common, as touching the right, title and possession of the same, as certain Anabaptists do falsely boast. Notwithstanding, every man ought of such things as he possesseth, liberally to give alms to the poore according to his ability.

39.
Of a Christian mans Oath.

As we confesse that vain and rash swearing is forbidden Christian men by our Lord Jesu Christ, and James his Apostle: So we judge that Christian Religion doth not prohibit, but that a man may swear when the Magistrate requireth, in a cause of faith and charity, so it be done according to the Prophets teaching, in justice, judgment and truth.

R. Edv. 6. Art. 39.

Resurrectio mortuorum nondum est facta.

Resurrectio mortuorum non adhuc facta est, quasi tantum ad animum pertineat, qui per Christi gratiam a morte peccatorum excitetur, sed extremo die quoad omnes qui obierunt, expectanda est: tunc enim vita defunctis (ut scriptura manifestissime testatur) propria corpora, carnes & ossa resituentur, ut homo integer, prout vel recte vel perditè vixerit, juxta sua opera, sive præmia sive poenas reportet. Art. R. Ed. 6.

R. Ed. 6. Art. 40.

Defunctorum animæ neque cum corporibus intercant, neque otiose dormiunt.

Qui animas defunctorum prædicant usque ad diem judicii absque omni sensu dormire, aut illas asserunt una cum corporibus mori, & extrema die cum illis excitandas, ab orthodoxa fide, quæ nobis in sacris literis traditur, profus dissentiunt.

R. Edv.

R. Edv. 6. Art. 41.

Millenarii.

Qui *Millenariorum* fabulam revocare conantur, sacris literis adversantur, & in Judaica deliramenta sese precipitant.

R. Edv. Art. 42.

Non omnes tandem servandi sunt.

Hæc quoque damnatione digni sunt, qui conantur hodie permisciam opinionem instaurare, quod omnes, quantumvis impii, servandi sunt tandem, cum definito tempore à justitia divina poenas de admissis flagitiis luerunt.

The Ratification.



His Book of Articles before rehearsed, is again approved, and allowed to be holden and executed within the Realm, by the assent and consent of our Sovereign Lady *Elizabeth*, by the grace of God of *England, France and Ireland*, Queen, Defender of the Faith, &c. Which Articles were deliberately read, and confirmed again by the subscription of the hand of the Archbishop and Bishops of the upper House, and by the subscription of the whole Clergy in the nether House in their Convocation, in the year of our Lord 1571.

THE TABLE.

1. **O**F Faith in the Trinity.
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3. Of his going down into Hell.
4. Of his Resurrection.
5. Of the holy Ghost.
6. Of the sufficiency of the Scripture.
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8. Of the three Creeds.
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10. Of

- 10 Of free-will.
- 11 Of Justification.
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- 14 Of works of Supererogation.
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- 37 Of Civil Magistrates.
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- 39 Of a Christian mans Oath.
- 40 Of the Ratification.

Anno primo Regina Eliz. cap. 2.

There shall be Uniformity of Prayer,
and Administration of Sacraments.

Where at the death of our late Soberaign Lord King Edward the sixth there remained one uniform Order of Common Service and Prayer and of the Administration of Sacraments, Rites and Ceremonies in the Church of England, which was set forth in one Book entituled, The Book of Common-prayer and Administration of Sacraments, and other Rites and Ceremonies in the Church of England, authorized by Act of Parliament, holden in the fifth and sixth years of our said late Soberaign Lord King Edward the sixth, entituled, Stat. 5. & 6. Ed. 6. 1. An Act for the Uniformity of Common-Prayer, and Administration of the Sacraments: the which was repealed and taken away by Act of Parliament, in the first year of the reign of our late Soberaign Lady Queen Mary, to the great decay of the due honour of God, and discomfort to the professors of the truth of Stat. 1. M. 2. Christs Religion.

Be it therefore Enacted by the Authority of this present Parliament, That the said Statute of Repeal, and every thing therein contained, only concerning the said Book, and the Service, Administration of the Sacraments, Rites and Ceremonies, contained or appointed in or by the said Book, shall be void and of none effect, from and after the feast of the Nativity of St. John Baptist next coming. And that the said Book, with the Order of Service, and of the Administration of Sacraments, Rites and Ceremonies, with the Alteration and Additions therein added and appointed by this Statute, shall stand and be from and after the said feast of the Nativity of St. John Baptist, in full force and effect, according to the tenour and effect of this Statute; any thing in the foresaid Statute of Repeal to the contrary notwithstanding.

And be it further Enacted by the Queens Highness, with the assent,

A Repeal
of the Statute
1. M. 2.
and the
Book of
Common-
prayer
shall be of
effect.

The Book
of Com-
mon-pray-
er shall be
used, 8.
El z.

The alte-
ration of
the Bo k
set forth
5. & 6.
Ed. 6. 1.

The for-
feiture of
those
which use
any other
Service
than the
Book of
Common-
prayer.

The pe-
nalty for
depraving
the Book
of Com-
mon pray-
er.

assent of the Lords and Commons in this present Parliament assembled, and by the authority of the same, That all and singular Ministers in any Cathedral or Parish Church, or other place within this Realm of England, Wales, and the Marches of the same, or other the Queens Dominions, shall from and after the feast of the Nativity of S. John Baptist next coming, be bounden to say and use the Patterns, Oben-song, Celebration of the Lords Supper, & Administration of each of the Sacraments, and all the Common and open Prayer, in such order and form as is mentioned in the said Book so authorized by Parliament. in the said 5. and 6. years of the reign of King Edward the sixth, with one alteration or addition of certain Lessons, to be used on every Sunday in the year, and the form of the Letany altered and corrected, and two sentences only added in the delivery of the Sacrament to the Communicants, and none other, or otherwise.

And that if any manner of Parson, Vicar, or other whatsoever Minister, that ought or should sing or say Common-prayer mentioned in the said Book, or minister the Sacraments from and after the feast of the Nativity of S. John Baptist next coming refuse to use the said Common-prayer, or to minister the Sacraments in such Cathedral or Parish Church, or other places, as he should use to minister the same, in such order or form as they be mentioned and set forth in the said Book, or shall wilfully or obstinately, standing in the same, use any other Rite, Ceremony, Order, form or manner of celebrating the Lords Supper, openly or privately, or Patterns, Oben-song, Administration of the Sacraments, or other open Prayers than is mentioned and set forth in the said Book (open Prayer in and throughout this Act is meant that Prayer which is for others to come unto, or hear, either in common Churches, or private Chappels, or Oratories, commonly called the Service of the Church) or shall preach, declare or speak any thing in the derogation or depraving of the said Book, or any thing therein contained, or of any part thereof, and shall be thereof lawfully convicted according to the Laws of this Realm by verdict of twelve men or by his own confession, or by the notorious evidence of the Fact, shall lose and forfeit to the Queens Highness her Heirs and Successours, for his first offence, the profit of all his spiritual Benefices or Promotions coming or arising in one whole year next after his conviction. And also that the person so convicted, shall for the same offence suffer imprisonment for the space of six months without Bail or Painsple.

And

An Act for Uniformity.

111

And if any such person once convicted of any offence concerning the premises, shall after this first conviction afterwards offend, and be thereof in form aforesaid lawfully convicted that then the same person shall for his second offence suffer imprisonment by the space of one whole year, and also shall therefore be deprived, ipso facto, of all his spiritual Promotions, and that it shall be lawful to all Patrons or Donors of all and singular the same spiritual Promotions, or of any of them, to present or collate to the same, as though the person or persons so offending were dead.

The penalty for the second offence.

And that if any such person or persons, after he shall be twice convicted in form aforesaid, shall offend against any of the premises the third time, and shall be thereof in form aforesaid lawfully convicted, that then the person so offending, and convicted the third time, shall be deprived, ipso facto, of all his spiritual Promotions, and also shall suffer Imprisonment during his life.

The penalty for the third offence.

And if the person that shall offend, and be convicted in form aforesaid, concerning any of the premises, shall not be Beneficed, nor have any spiritual Promotion, that then the same person so offending and convicted, shall for the first offence suffer Imprisonment during one whole year next after his said conviction, without Bail or Mainprize.

The penalty of an offender having no spiritual Promotion.

And if any person, not having any spiritual Promotion, after his first conviction, shall afterwards offend in any thing concerning the premises, and shall in form aforesaid be thereof lawfully convicted, that the same person shall for his second offence suffer Imprisonment during his life.

And it is ordained and enacted by the Authority aforesaid, That if any person or persons whatsoever, after the said Feast of the Nativity of St. John Baptist next coming, shall in any Enterludes, Plays, Songs, Rymes, or by other open words, declare or speak any thing in the derogation, despising or despising of the same Book, or of any thing therein contained, or any part thereof, or shall by open fact, deed, or by open threatnings, compel or cause, or otherwise procure or maintain any Parson, Vicar, or other Minister, in any Cathedral or Parish Church, or Chappel, or in any other place, to sing or say any common or open prayer, or to minister any Sacrament, otherwise, or in any other manner and form than is mentioned in the said Book, or that by any of the said means shall unlawfully interrupt, or let any Parson, Vicar, or other Minister in any Cathedral or Parish Church, Chappel, or any other place, to sing or say common and

The forfeiture of them which do any thing, or speak in derogation of the Book of Common-Prayer.

Causing other prayer to be said or sung. Coke pla. fol. 312.

The forfeiture of an hundred Marks for the first offence, Dyer fol. 203, 231, 323.

The forfeiture of four hundred Marks for the second offence. The forfeiture of the third offence,

The penalties if the party convicted do not pay his forfeiture within the time limited.

Every person shall resort to the Church upon the holy-days.

open prayer, or to Minister the Sacraments, or any of them in such manner and form as is mentioned in the said Book: That then every such person being thereof lawfully convicted, in form abovesaid, shall forfeit to the Queen our Sovereign Lady, her heirs and Successours, for the first offence an hundred marks.

And if any person or persons being once convicted of any such offence either offend against any of the last recited offences, and shall in form aforesaid be thereof lawfully convicted: That then the same person so offending and convicted, shall for the second offence forfeit to the Queen our Sovereign Lady, her heirs and Successours, four hundred marks.

And if any person, after he in form aforesaid shall have been twice convicted of any offence concerning any of the last recited offences, shall offend the third time, and be thereof in form abovesaid lawfully convicted: That then every person so offending and convicted, shall for his third offence forfeit to our Sovereign Lady the Queen, all his Goods and Chattels, and shall suffer Imprisonment during his life.

And if any person or persons, that for his first offence concerning the premises shall be convicted in form aforesaid, do not pay the sum to be paid by virtue of his conviction, in such manner and form as the same ought to be paid, within six weeks next after his conviction: That then every person so convicted, and so not paying the same, shall for the same first offence, in stead of the said sum, suffer Imprisonment by the space of six months without Bail or Mainprize.

And if any person or persons, that for his second offence concerning the premises shall be convicted in form aforesaid, do not pay the said sum, to be paid by virtue of his Conviction and this Statute, in such manner and form as the same ought to be paid, within six weeks next after his said second conviction, that then every person so convicted, and not so paying the same, shall for the same second offence, in stead of the said sum, suffer Imprisonment during twelve months without Bail or Mainprize.

And that from and after the said Feast of the Nativity of St. John Baptist next coming, all and every person and persons, inhabiting within this Realm, or any other the Queens Majesties Dominions, shall diligently and faithfully having no lawful or reasonable excuse to be absent, endeavour themselves to resort to their Parish Church or Chappel accustomed or upon reasonable let thereof, to some usual place, where Common prayer and such service

service of God shall be used, in such time of let upon every Sunday, and other days ordained and used to be kept as holy days, and then and there to abide orderly and soberly, during the time of the Common-prayer, Preaching, or other service of God, there to be used and ministered, upon pain of punishment by the censures of the Church. And also upon pain that every person so offending, shall forfeit for such offence twelve pence, to be levied by the Church-wardens of the Parish where such offence shall be done to the use of the poor of the same Parish, of the goods, lands and tenements of such offender, by way of distress.

The forfeiture for not coming to Church, 32. Eliz. 1.

And for due execution hereof: the Queens most excellent Majesty, the Lords Spiritual, and all the Commons in this present Parliament assembled, do in Gods name earnestly require and charge all the Archbishops, Bishops and other Ordinaries, that they shall endeavour themselves to the uttermost of their knowledges that the due and true execution hereof may be had throughout their Dioceses and Charges, as they will answer before God, for such evils and plagues wherewith Almighty God may justly punish his people, for neglecting this good and wholesome Law.

And for their Authority in this behalf. be it further Enacted by the Authority aforesaid, That all and singular the said Archbishops, Bishops, and all other their Officers exercising Ecclesiastical Jurisdiction, as well in place exempt as not exempt, within their Dioceses, shall have full power and authority by this Act, to reform, correct and punish by Censures of the Church, all singular persons which shall offend within any their Jurisdictions or Dioceses, after the said Feast of the Paribity of St. John Baptist next coming, against this Act and Statute: any other Law, Statute, Priviledge, Liberty or Prohibition, heretofore made, had or suffered, to the contrary notwithstanding.

The Ordinary may punish Offenders by the Censures of the Church.

And it is Ordained and Enacted by the Authority aforesaid, That all and every Justices of Oyer and Determiner, or Justices of Assize, shall have full power and authority in every of their open and general Sessions, to enquire, hear and determine all and all manner offences that shall be committed or done contrary to any Article contained in this present Act, within the limits of the Commission to them directed, and to make Process for the execution of the same, as they may do against any person being indicted before them of trespass, or lawfully convicted thereof.

Which Justices may punish their offences,

Prohibited always, and be it Enacted by the Authority aforesaid,

A Bishop may joyn with the Justices to enquire of offenders. **That** all and ebery Archbishop and Bishop, shall or may at all time and times, at his liberty and pleasure, join and associate himself by vertue of this Act, to the said Justices of Oyer and Determiner, or to the said Justices of Assize, at ebery of the said open and general Sessions to be holden in any place within his Diocess, for and to the enquiry, hearing and determining of the offences aforesaid.

At whose charges the Books of Common-prayer shall be gotten. **Prohibited also**, and be it Enacted by the Authority aforesaid, **That** the books concerning the said Services, shall at the costs and charges of the Parishioners of ebery Parish and Cathedral Church, be attained and gotten before the said feast of the Nativity of St. John Baptist next following; and that all such Parishes and Cathedral Churches, or other places where the said books shall be attained and gotten before the said feast of the Nativity of St. John Baptist, shall within three weeks next after the said books so attained and gotten, use the said Service, and put the same in ure according to this Act.

Within what time offenders shall be impeached. **And** be it further Enacted by the Authority aforesaid, **That** no person or persons shall be at any time hereafter impeached, or otherwise molested, of, or for any of the offences abovementioned, hereafter to be committed or done contrary to this Act, unless he or they so offending be thereof Indicted at the next General Sessions to be holden before any such Justices of Oyer and Determiner, or Justices of Assize, next after any offence committed or done contrary to the tenour of this Act.

Trial of Peers. **Prohibited always** and be it Ordained and Enacted by the Authority aforesaid, **That** all and singular Lords of the Parliament, for the third offence abobe mentioned, shall be tryed by their Peers.

Chief Officers of Cities and Boroughs shall enquire of offenders. **Prohibited also**, and be it Ordained and Enacted by the Authority aforesaid, **That** the Mayor of London, and all the Mayors, Baplisks, and other head Officers, of all and singular Cities, Boroughs, and Towns Corporate within this Realm, Wales, and the Marches of the same, to the which Justices of Assize do not commonly repair, shall have full power and authority by vertue of this Act, to enquire, hear and determine the offences abovesaid, and ebery of them, yearly within fifteen days after Easter, and St. Michael the Archangel, in like manner and form as Justices of Assize, and Oyer and Determiner may do.

The Ordinaries Jurisdiction in their cases. **Prohibited always**, and be it Ordained and Enacted by the Authority aforesaid, **That** all and singular Archbishops and Bishops, and

and every of their Chancellours, Commissaries, Archdeacons, and other Ordinaries having any peculiar Ecclesiastical Jurisdiction shall have full power and authority by vertue of this Act, as well to enquire in their Visitation, and elsewhere within their Jurisdiction at any other time and place, to take accusations and informations of all and every the things aboves mentioned, done, committed, or perpetrated within the limits of their Jurisdictions and Authority, and to punish the same by Admonition, Excommunication, Sequestration or Deposition, and other Censures and Process in like form as heretofore hath been used in like cases by the Queens Ecclesiastical Lawes.

Prohibited alwayes and be it Enacted That whatsoever persons offending in the premises, shall for their offences, first receive a punishment of the Ordinary, having a Testimonial thereof under the said Ordinaries Seal, shall not for the same offence afterwards be convicted before the Justices: And likewise receiving for the said first offence, punishment by the Justices, shall not for the same offence afterwards receive punishment of the Ordinary; Any thing contained in this Act to the contrary notwithstanding.

None shall be punished above once for one offence.

Prohibited alwayes and be it Enacted, That such Ornaments of the Church, and of the Ministers thereof, shall be retained and be in use, as was in this Church of England, by Authority of Parliament in the second year of the Reigne of King Edward the sixth, until other order shall be therein taken by the Authority of the Queens Majesty, with the advice of her Commissioners appointed and authorized under the Great Seal of England for causes Ecclesiastical, or of the Metropolitane of this Realm.

Ornaments of the Church and Ministers.

And also, that if there shall happen any contempt or irreverence to be used in the Ceremonies or Rites of the Church, by the misusing of the orders appointed in this Book, the Queens Majesty may by the like advice of the said Commissioners or Metropolitane, ordain and publish such farther Ceremonies or Rites, as may be most for the advancement of Gods glory, the edifying of his Church, and the due reverence of Christs holy mysteries and Sacraments

And be it further Enacted by the Authority aforesaid, That all Lawes, Statutes and Ordinances wherein or whereby any other Service, Administration of Sacraments, or Common-prayer is limited, established, or set forth to be used within this Realm, or any other the Queens Dominions or Countries, shall from henceforth be utterly void of none effect, Coke, pla. fol. 352.

All Laws and Ordinances made for other service, shall be void.

A Clause, *Anno 8. Eliz. cap. 1.*

A confir-
mation of
the Stat.
of 1 Eliz.
2. touching
the Book
of Com-
mon-pray-
er, and Ad-
ministra-
tion of
the Sacra-
ments.

A Confir-
mation of
the Stat.
of 5. & 6.
Ed. 6. 1.
touching
the form
of conse-
crating of
Archbi-
shops, &c.

Wheretofore, for the plain declaration of all the premises, and to the intent that the same may the better be known to every of the Queens Majesties Subjects, whereby such evil speech, as heretofore hath been used against the high state of Prelacy, may hereafter cease; Be it now declared and enacted by the Authority of this present Parliament, That the said Act and Statute made in the first year of the reign of our said Sovereign Lady the Queens Majesty, whereby the said Book of Common prayer, and the Administration of Sacraments, with other Rites and Ceremonies, is authorized and allowed to be used, shall stand and remain good and perfect to all respects and purposes: And that such order and form for the Consecrating of Archbishops and Bishops, and for the making of Priests, Deacons, and Ministers, as was set forth in the time of the said late King Edward the sixth, and added to the said Book of Common-prayer, and authorized by Parliament in the fifth and sixth years of the said late King, shall stand and be in full force and effect, and shall from henceforth be used and observed in all places within this Realm, and other the Queens Majesties Dominions and Countries.

Anno 13. Eliz. cap. 12.

Reformation of Disorders in the Ministers of the Church, &c.

That the Churches of the Queens Majesties Dominions, may be served with Pastors of sound Religion, Be it Enacted by the Authority of this present Parliament, That every person under the degree of a Bishop, which doth or shall pretend to be a Priest, or Minister of Gods holy Word and Sacraments, by reason of any other form of Institution, Consecration, or ordering, than the form set forth by Parliament in the time of the late King of most worthy memory King Edward the sixth, or now used in the Reign of our most gracious Soberaign Lady, before the Feast of the Nativity of Christ next following, shall in the presence of the Bishop or Guardian of the Spiritualities of some one Diocese where he hath or shall have Ecclesiastical Living, declare his assent, and subscribe to all the Articles of Religion, which only concern the Confession of the true Christian Faith, and the Doctrine of the Sacraments, comprised in a Book imprinted, entituled, Articles; Whereupon it was agreed by the Archbishops and Bishops of both Provinces, and the whole Clergy in the Convocation holden at London, in the year of our Lord God a thousand five hundred fifty and two, according to the computation of the Church of England, for the avoiding of the diversities of Opinions and for the establishing of consent touching true Religion, put forth by the Queens Authority; and shall bring from such Bishop or Guardian of Spiritualities, in writing under his Seal authentick, a testimonial of such assent and subscription, and openly on some Sunday in the time of some publick service afternoon, in every Church where by reason of any Ecclesiastical Living he ought to attend, read both the said testimonial, and the said Articles, upon pain that every such person which shall not before the said Feast do as is appointed, shall be. (ipso facto) deprived; and all his Ecclesiastical promotions shall be void, as if he were then naturally dead.

Ed. 6. 12.
Ed 6. 1.
Dyer 377

Every Ecclesiastical person shall subscribe to the Articles touching the Confession of the Faith, and declare his assent thereunto.

Reading of the Articles and Testimonial.

And

The penalty of maintaining of Doctrine against the Articles.

And that if any person Ecclesiastical, or which shall have Ecclesiastical Livings, shall advisedly maintain or affirm any Doctrine directly contrary or repugnant to any of the said Articles, and being censured before the Bishop of the Diocese, or the Ordinary, or before the Queens Highness Commissioners in causes Ecclesiastical shall persist therein, or not reboke his error, or after such rebocation excommunicate affirm such untrue Doctrine; such maintaining or affirming, and persisting, or such excommunicate affirming shall be just cause to deprive such person of his Ecclesiastical Promotions: And it shall be lawful to the Bishop of the Diocese, or to the Ordinary, or the said Commissioners, to deprive such persons so persisting, or lawfully convicted of such excommunicate affirming, and upon such sentence of deprivation pronounced, he shall be indeed deprived.

Several things required in him which shall be admitted to a Benefice.

And that no person shall hereafter be admitted to any Benefice with Cure, except he then be of the age of three and twenty years at the least, and a Deacon, and shall first have subscribed the said Articles in presence of the Ordinary, and publicly read the same in the Parish Church of that Benefice, with declaration of his unfeigned assent to the same. And that every person after the end of this Session of Parliament to be admitted to a Benefice with Cure, except that within two months after his Induction, he do publicly read the said Articles in the same Church whereof he shall have Cure, in the time of Common-prayer there, with declaration of his unfeigned assent thereto, and be admitted to minister the Sacraments within one year after his Induction, if he be not so admitted before, shall be upon every such default, ipso facto, immediately deprived.

And that no person now permitted by any dispensation, or otherwise, shall retain any Benefice with Cure, being under the age of One and twenty years, or not being Deacon at the least, or which shall not be admitted, as is aforesaid, within one year next after the making of this Act, or within six months after he shall accomplish the age of twenty four years, on pain that such his dispensation shall be merely void.

The age of a Minister or Preacher, and his testimonial.

And that none shall be made Minister, or admitted to preach or administer the Sacraments, being under the age of four and twenty years, nor unless he first bring to the Bishop of that Diocese from men known to the Bishop to be of sound Religion, a testimonial both of his honest life, and of his professing the Doctrine expressed in the said Articles; nor unless he be able to answer

answer and render to the Ordinary an account of his faith in Latine, according to the said Articles, or have special gift and ability to be a Preacher: nor shall be admitted to the Order of Deacon or Ministry, unless he shall first subscribe to the said Articles.

And that none hereafter shall be admitted to any Benefice with Cure, of or above the value of thirty pounds yearly in the Queens Books, unless he shall then be a Batchelour of Divinity, or Preacher lawfully allowed by some Bishop within this Realm, or by one of the Universities of Cambridge or Oxford.

And that all Admissions to Benefices, Institutions, and Inductions to be made of any person contrary to the form or any Prohibition of this Act, and all tolerations, dispensations, qualifications, and licences whatsoever to be made to the contrary hereof, shall be merely void in Law, as if they never were.

Provided alway, That no title to confer or present by a Lapſe, shall accrue upon any deprivation, ipſo facto, but after six months notice of such deprivation given by the Ordinary to the Patron.

Who may have a Benefice of the yearly value of xxx l.
All Admissions, Inductions, Tolerationes, No Lapſe upon deprivation but after notice.
Dyer fo. 377. 346.
369.
Cok. li. 6.
fol. 39.

ADVERTISEMENTS

Partly for due Order in the
PUBLICK ADMINISTRATION
OF THE
HOLY SACRAMENTS,

And partly for the
Apparel of all Persons Ecclesiastical,

By vertue of the Queens Majesties Letters commanding the same, the 25. day of *January*, in the seventh year of the Reign of our Sovereign Lady *ELIZABETH*, by the Grace of God, of *England, France and Ireland* Queen. Defender of the Faith, &c.



L O N D I N I,

Cum privilegio ad imprimendum solum. Anno Dom.
1564. Anno 7. Eliz. R.

The PREFACE.



Whereupon her Majestie of her godly Zeal calling to remembrance how necessary it is to the advancement of Gods glory, and to the establishment of Christs pure Religion, for all her loving subjects, especially the State Ecclesiastical, to be knit together in one perfect unity of Doctrine, and to be conjoined in one Uniformity of Rites and manners in the ministracion of Gods holy Word, in open prayer and ministracion of Sacraments, as also to be of one decent behaviour in their outward apparell, to be known partly by their distinct habits to be of that vocation, (who should be revered the rather in their offices as Ministers of the holy things whereto they be called) hath by her Letters directed unto the Archbishop of Canterbury, and Metropolitane, required, enjoined, and straightly charged, that with assistance and conference had with other Bishops, namely such as be in commission for causes Ecclesiastical, some orders might be taken, whereby all diversities and varieties among them of the Clergy and the people, (as breeding nothing but contention, offence, and breach of common charity, and be against the Lawes, good Usage and Ordinances of the Realme) might be reformed and repressed, and brought to one manner of Uniformity throughout the whole Realme, that the people may thereby quietly honour and serve Almighty God in truth, concord, unity, peace and quietness, as by her Majesties said Letters more at large doth appear. Whereupon by diligent conference and communication in the same, and at last by assent and consent of the persons before said, these Orders and Rules ensuing have been thought meet and convenient to be used and followed: not yet prescribing these Rules as Lawes equivalent with the Eternal Word of God, and as of necessity to bind the consciences of her subjects in the nature of them considered in themselves: For as they should add any efficacy, or more holiness to the vertue of publick prayer, and to the Sacraments, but as temporal orders meer Ecclesiastical, without any baine superstition, and as rules in some part of Discipline concerning decency, distinction and order for the time.

Articles for Doctrine and Preaching.

First, That all they which shall be admitted to preach, shall be diligently examined for their conformity in unity of Doctrine, established by publick Authority; and admonished to use sobriety and discretion in teaching the people, namely in matters of controverſie, and to conſider the gravity of their office, and to forseeke with diligence the matters which they will speak, to utter them to the edification of the audience.

Item, That they set out in their preaching the reverent estimation of the holy Sacraments of Baptism and the Lords Supper, exciting the people to the often and devout receiving of the holy Communion of the body and blood of Christ, in such form as is already prescribed in the Book of Common-prayer, and as it is further declared in an Homily concerning the vertue and efficacy of the said Sacraments.

Item, That they move the people to all obedience as well in obseruation of the orders appointed in the Book of common service, as in the Queens Majesties injunctions; as also of all other civil duties due for subjects to do.

Item, That all licenses for preaching, granted out by the Archbishop and Bishops within the Province of Canterbury, bearing date before the first day of March 1564. be void and of none effect; and nevertheless all such as shall be thought meet for the office, to be admitted again without difficulty or charge, paying no more but iii. pence for the writing, parchment and wax.

Item, If any Preacher or Parson, Vicar or Curate so licensed, shall fortune to preach any matter tending to dissention, or to the derogation of the Religion and Doctrine received, that the hearers denounce the same to the Ordinaries, or the next Bishop of the same place; but no man openly to contrarie or to impugn the same speech so disorderly uttered, whereby may grow offence and disquiet of the people, but shall be convinced and repayed by the Ordinary after such agreeable order, as shall be seen to him according to the gravity of the offence. And that it be presented within one month after the words spoken.

Item, That they use not to exact or receive unreasonable rewards or stipends of the poor Pastors coming to their Cures to preach, whereby they might be noted as followers of filthy lucre, rather than use the office of preaching of charity and good zeal, to the salvation of mens soules.

Item, If the Parson be able, he shall preach in his own person every three months or else shall preach by another. so that his absence be approved by the Ordinary of the Diocels in respect of sickness, service, or study at the

Universities. Nevertheless yet for want of able Preachers and Parsons, to tolerate them without penalty, so that they preach in their own persons, or by a learned Substitute, once in every three months of the year.

Articles for Administration of Prayer and Sacraments.

First, That the Common-prayer be said or sung decently and distinctly, in such place as the Ordinary shall think meet for the largeness and straightness of the Church and Quire, so that the people may be most edified.

Item, That no Parson or Curate not admitted by the Bishop of the Diocese to preach, do expound in his own Cure or other tohere, any Scripture or matter of Doctrine, or by the way of Exhortation, but only such to read gravely and aptly, without any glossing of the same, or any additions, the Homilies already set out, or other such necessary Doctrine as is or shall be prescribed for the quiet instruction and edification of the people.

Item, That in Cathedral Churches and Colledges the holy Communion be ministered upon the first or second Sunday of every month at the least. So that both Dean, Prebendaries, Priests and Clerks do receive; and all other of discretion of the foundation, do receive four times in the year at the least.

Item, In the ministration of the holy Communion in Cathedral and Collegiate Churches, the principal Minister shall use a Cope, with Gospeller and Epistoler agreeably, and at all other prayers to be said at that Communion-Table, to use no Copes but Surplices.

Item, That the Dean and Prebendaries wear a Surplice with a Silk Hood in the Quire; and when they preach in the Cathedral or Collegiate Church, to wear their Hood.

Item, That every Minister saying any publick prayers, or ministering the Sacraments or other Rites of the Church, shall wear a comely Surplice with Sleeves, to be provided at the charges of the Parish; and that the Parish provide a decent Table standing on a frame for the Communion-Table.

Item, They shall decently cover with Carpet, Silk, or other decent covering, and with a fair linen cloth at the time of the ministration, the Communion-Table, and to set the Ten Commandments upon the East wall over the said Table.

Item, That all Communicants do receive kneeling and as is appointed by the Laws of the Realm, and the Queens Majesties Injunctions.

Item, That the Font be not removed, nor that the Curate do Baptize in Parish-Churches in any Vascins, nor in any other form than is already prescribed

prescribed, without charging the parent to be present or absent at the Christning of his Child, although the parent may be present or absent, but not to answer as Godfather for his Child.

Item, That no Child be admitted to answer as Godfather or Godmother, except the Child hath received the Communion.

Item, That there be none other holy-days observed besides the Sundays, but only such as be set out for holy-days, as in the Statute Anno quinto & sexto Edwardi sexti, and in the new Calendar authorized by the Queens Majesty.

Item, That when any Christian body is in passing, that the Bell be tolled, and that the Curate be specially called for to comfort the sick person: And after the time of his passing, to ring no more but one short peal; and one before the burial, and another short peal after the burial.

Item, That on Sundays there be no Shops open, nor Artificers commonly going about their affairs worldly. And that in all Fairs and common Markets, falling upon the Sunday, there be no shewing of any Wares before the Service be done.

Item, That in the Rogation-days of Procession they sing or say in English the two Psalms beginning Benedic anima mea, &c. with the Litaney and suffrages thereunto, with one Homily of thanksgiving to God, already devised and divided into four parts, without addition of any superstitious Ceremonies heretofore used.

Articles for certain Orders in Ecclesiastical Policy.

First, against the day of giving of Orders appointed, the Bishop shall give open monitions to all men to except against such as they know not to be worthy, either for life or conversation. And there to give notice, that none shall sue for Orders, but within their own Dioceses where they were born, or had their long time of dwelling, except such as shall be of degree in the Universities.

Item, That young Priests or Ministers made or to be made, be so instructed that they be able to make apt answers concerning the form of the Catechism prescribed.

Item, That no Curate or Minister be permitted to serbe without examination and admission of the Ordinary or his Dutie in writing, having respect to the greatness of the Cure, and the meetness of the party; and that the said Ministers if they remove from one Diocese to another, be by no means admitted to serbe, without testimony of the Diocesan from whence they come, in writing of their honesty and ability.

Item, That the Bishop do call home once in the year any Prebendary in

in his Church, or beneficed in the Diocess whiche studieth at the Univer-
sities, to know how he profiteth in learning : and that he be not suffer-
ed to be a serving or waiting man dissolutely.

Item, That at the Archdeacons Visitation, the Archdeacon shall ap-
point the Curate to certain taxes of the New Testament, to be con'd
without Book. And at their next Synod to exact a rehearsal of them.

Item, That the Church-wardens once in the quarter declare by their
Curates in Wills subscribed with their hands to the Ordinary, or to the
next officer under him, who they be which will not readily pay their pe-
nalties for not coming to Gods Divine Service accordingly.

Item, That the Ordinaries do use good diligent examination, to foreseke
all Simonical pacts or cobenants with the Patrons or Presenters for the
spoil of their glebe, tithes or mansion-houses.

Item, That no persons be suffered to marry within the Lebtical degrees
mentioned in a Table set forth by the Archbishop of Canterbury in that be-
half, An. Dom. 1563. and if any such be, to be separated by order of Law.

Articles for outward apparel of persons Ecclesiastical.

First, That all Archbishops and Bishops do use and continue their
accustomed apparel.

Item, That all Deans of Cathedral Churches, Masters of Colledges,
Archdeacons, and other dignities in Cathedral Churches, Doctors,
Bachelors of Divinity and Law, having any Ecclesiastical Living, shall
wear in their common apparel abroad, a fide Gown with sleeves straight
at the hand, without any cuts in the same. And that also without any
falling cape; and to wear tippets of Sarcenet, as is lawfull for them by
that Act of Parliament, Anno 24. Henrici octavi.

Item, That all Doctors of Physick, or of any other faculty, having any
Living Ecclesiastical, or any other that may dispend by the Church one
hundred marks, so to be esteemed by the fruits or tenths of their Promo-
tions; and all Prebendaries whose Promotions be valued at twenty
pound or upward, wear the like apparel.

Item, That they and all Ecclesiastical persons, or other having any
Ecclesiastical Living, do wear the Cap appointed by the Injunctions.
And they to wear no Hats but in their journeying.

Item, That they in their journeying do wear their Cloaks with sleeves
put on, and like in fashion to their gowns, without yards, welts or cuts.

Item, That in their private houses and studies, they use their own li-
berty of comely apparel.

Item, That all inferiour Ecclesiastical persons shall wear long Gowns
of the fashion aforesaid, and Caps as afoze is prescribed.

Item,

Item, That all poor Parsons, Vicars and Curates do endeavour themselves to conform their apparel in like sort, so soon and as conveniently as their ability will serve to the same. Prohibited that their ability be judged by the Bishop of the Diocess. And if their ability will not suffer to buy them long Gowns of the form afore prescribed, that then they shall wear their short Gowns, agreeable to the form before expressed.

Item, That all such persons as have been or be Ecclesiastical, and serve not the Ministry, or have not accepted or shall refuse to accept the Oath of obedience to the Queens Majesty, do from henceforth abroad wear none of the said apparel of the form and fashion aforesaid, but to go as meer lay-men, till they be reconciled to obedience: and who shall obstinately refuse to do the same, that they be presented by the Ordinary to the Commissioners in causes Ecclesiastical, and by them to be reformed accordingly.

Protestations to be made, promised and subscribed by them that shall hereafter be admitted to any Office, Room or Cure in any Church, or other place Ecclesiastical.

Inprimis, I shall not preach or publicly interpret, but only read that which is appointed by publick Authority, without special license of the Bishop under his Seal.

I shall read the Service appointed plainly, distinctly and audibly, that all the people may hear and understand.

I shall keep the Register-book according to the Queens Majesties Injunctions.

I shall use sobriety in apparel, and specially in the Church at common prayers, according to order appointed.

I shall move the Parishioners to quiet and concord, and not give them cause of offence, and shall help to reconcile them which be at variance to my uttermost power.

I shall read daily at the least one Chapter of the Old Testament, and another of the New, with good advisement, to the increase of my knowledge.

I do also faithfully promise in my person, to use and exercise my office and place to the honour of God, to the quiet of the Queens subjects within my charge, in truth, concord and unity. And also to observe, keep and maintain such order and uniformity in all external policy, Rites and Ceremonies of the Church, as by the Lawes, good Usages and Orders are already well provided and established.

I shall not openly intermeddle with any Artificers Occupations, as covetously to seek a gain thereby, having in Ecclesiastical Living to the sum of twenty nobles or above by year.

I

Agreed

Agreed upon and subscribed by

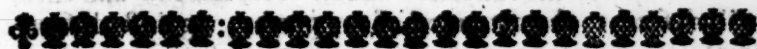
Mattheus Cantuariensis,
Edmondus Londoniensis,
Richardus Eliensis,
Edmondus Roffensis,

} Commissioners in Causes
Ecclesiastical.

Robertus Wintoniensis.
Nicolaus Lincolnensis.

With others.

Imprinted at LONDON by
Riginald Wolfe.



The Oaths of *Allegiance*, *Supremacy*, and *Canonical Obedience*.

The Oath of *Allegiance*.

I *A. B.* Do truly and sincerely acknowledge, profess, testify and declare in my Conscience before God and the World, That our Sovereign Lord King *CHARLES* is lawful and rightful King of this Realm, and of all other his Majesties Dominions and Countries: And that the Pope, neither of himself, nor by any Authority of the Church or Sea of *Rome*, or by any other means with any other, hath any Power or Authority to depose the King, or to dispose any of his Majesties Kingdoms or Dominions, or to authorize any Foreign Prince to invade or annoy him or his Countries, or to discharge any of his Subjects of their Allegiance and Obedience to his Majesty, or to give license or leave to any of them to bear Arms, raise Tumults, or to offer any violence or hurt to his Majesties Royal Person, State or Government, or to any of his Majesties Subjects within his Majesties Dominions.

Also I do swear from my heart, that notwithstanding any Declaration or sentence of Excommunication or Deprivation made or granted, or to be made or granted by the Pope or his Successours, or by any Authority derived or pretended to be derived from him or his Sea, against the said King, his Heirs or Successours, or any Absolution of the said Subjects

from their Obedience; I will bear faith and true Allegiance to his Majesty, his Heirs and Successours, and him and them will defend to the uttermost of my power, against all Conspiracies and attempts whatsoever which shall be made against his or their Persons, their Crown and Dignity, by reason or colour of any such Sentence or Declaration, or otherwise; and will do my best endeavour to disclose and make known unto his Majesty, his Heirs and Successours, all Treasons and Traiterous Conspiracies which I shall know or hear of, to be against him or any of them.

And I do further swear, That I do from my heart abhor, detest and abjure, as impious and heretical, this damnable Doctrine and Position, That Princes which be excommunicated or deprived by the Pope, may be deposed or murdered by their Subjects, or any other whatsoever.

And I do believe, and in Conscience am resolved, That neither the Pope, nor any person whatsoever hath power to absolve me of this Oath, or any part thereof which I acknowledge by good and full Authority to be lawfully administered unto me, and do renounce all Pardons and Dispensations to the contrary. And all these things I do plainly and sincerely acknowledge, and swear according to these express words by me spoken, and according to the plain and common sense and understanding of the same words, without any equivocation, or mental evasion, or secret reservation whatsoever: And I do make this Recognition and acknowledgment heartily, willingly and truly, upon the true faith of a Christian. *So help me God, &c.*

The Oath of *Supremacy*.

I *A. B.* Do utterly testifie and declare in my conscience, That the Kings Highness is the only supreme Governour of this Realm, and of all other his Highness Dominions and Countries, as well in all Spiritual or Ecclesiastical things or causes, as Temporal: And that no Foreign Prince, Person, Prelate, State or Potentate, hath or ought to have any Jurisdiction, Power, Superiority, Pre-eminence or Authority Ecclesiastical or Spiritual within this Realm: And therefore I do utterly renounce and forsake all Foreign Jurisdctions, Powers, Superiorities and Authorities, and do promise from henceforth I shall bear faith and true Allegiance to the Kings Highness, his Heirs and lawful Successours, and to my power shall assist and defend all Jurisdctions, Priviledges, Pre-eminences and Authorities granted, or belonging to the Kings Highness, his Heirs and Successours, or united and annexed to the Imperial Crown of this Realm. *So help me God, and by the Contents of this Book.*

The Oath of *Simony*.

I *A. B.* Do swear that I have made no Simoniackal payment, contract, or promise directly or indirectly by my self, or by any other to my knowledge, or with my consent to any person or persons whatsoever for or concerning the procuring or obtaining of the *R.* or *V.* of *A.* in the Diocess of *London*. Nor will at any time hereafter perform or satisfie any such kind of payment, contract or promise made by any other without my knowledge or consent. *So help me God through Jesus Christ.*

Furamentum de Canonica Obedientia.

EGo *A. B.* juro quod præstabo veram & Canonica Obedientiam Episcopo Londinensi ejusque successoribus in omnibus Licitis & honestis. *Sic me Deus adjuvet.*

Furamentum de continuâ Residentiâ in Vicariâ.

EGo *A. B.* juro quod ero residens in Vicariâ meâ nisi aliter dispensatum fuerit à Diocesano meo.



By the KING.

A Proclamation declaring that the proceedings of his Majesties Ecclesiastical Courts and Ministers, are according to the Laws of the Realm.

WHereas in some of the Libellous Books and Pamphlets lately published, the most Reverend Father in God, the Lord Archbishop and Bishops of this Realm, are said to have usurped upon his Majesties Prerogative Royal, and to have proceeded in the high Commission and other Ecclesiastical Courts, contrary to the Laws and Statutes of this Realm; It was ordered by his Majesties high Court of Star-Cham-

Chamber, the twelfth day of *June* last, that the opinion of the two Lords chief Justices, the Lord chief Baron, and the rest of the Judges and Barons, should be had and certified in those particulars, *viz.* Whether Processess may not issue out of the Ecclesiastical Courts in the Name of the Bishops? Whether a Patent under the great Seal be necessary for the keeping of the Ecclesiastical Courts, and enabling Citations, Suspensions, Excommunications, and other censures of the Church. And whether Citations ought to be in the Kings Name, and under his Seal of Arms, and the like for Institutions and Inductions to Benefices, and correction of Ecclesiastical offences? Whether Bishops, Arch-Deacons, and other Ecclesiastical persons may or ought to keep any Visitation at any time unless they have express Commission or Patent under the great Seal of *England* to do it, and that as his Majesties Visitors only, and in his name and right alone.

Whereupon his Majesties said Judges having taken the same into their serious consideration, did unanimously concur and agree in opinion, and the first day of *July* last certified under their hands as followeth, That processess may issue out of the Ecclesiastical Courts in the name of the Bishops; and that a Patent under the great Seal is not necessary for the keeping of the said Ecclesiastical Courts, or for enabling of Citations, Suspensions, Excommunications, and other censures of the Church; And that it is not necessary that Summons, Citations, or other Processess Ecclesiastical in the said Courts, or Institutions, or Inductions to Benefices, or correction of Ecclesiastical offences by censure in those Courts, be in the Kings name, or with the style of the King, or under the Kings Seal, or that their Seals of Office have in them the Kings Arms; And that the Statute of *Primo Edwardi sexti, cap. secundo*, which enacted the contrary, is not now in force: And that the Bishops, Arch-Deacons and other Ecclesiastical persons, may keep their Visitations as usually they have done, without Commission under the great.

great Seal of *England* so to do: Which Opinions and Resolutions being declared under the hands of all his Majesties said Judges, and so certified into his Court of Starchamber, were there recorded. And it was by that Court further ordered the fourth day of the said month of *July*, that the said Certificate should be enrolled in all other his Majesties Courts at *Westminster*, and in the High Commission, and other Ecclesiastical Courts, for the satisfaction of all men, that the proceedings in the High Commission and other Ecclesiastical Courts, are agreeable to the Laws and Statutes of the Realm.

And his Royal Majesty hath thought fit, with advice of his Council, that a publick Declaration of these the Opinions and Resolutions of his Reverend and Learned Judges, being agreeable to the judgment and resolutions of former times, should be made known to all his subjects, as well to vindicate the legal proceedings of his Ecclesiastical Courts and Ministers, from the unjust and scandalous imputation of invading or entrenching on his Royal Prerogative, as to settle the minds and stop the mouths of all unquiet spirits, that for the future they presume not to censure his Ecclesiastical Courts or Ministers in these their just and warranted proceedings: And hereof his Majesty admonisheth all his subjects to take warning, as they shall answer the contrary at their perils.

Given at the Court at *Lyndhurst*, the 18 day of *August*,
in the 13th year of his Majesties Reign.

God Save the KING.

Imprinted at *London* by *Robert Barker*, Printer to the Kings
most Excellent Majesty, and by the Assigns of
John Bill. MDCXXXVII.

THE
FORM and MANNER
OF
Making and Consecrating
Bishops, Priests,
AND
DEACONS,
According to the
APPOINTMENT
OF THE
Church of England.

L O N D O N,

Printed by *Bonham Norton* and *John Bill*, Printers to
the Kings most Excellent Majesty. 1629. .

THE
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According to the
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Church of England.

The PREFACE.

IT is evident unto all men, diligently reading holy Scripture, and ancient Authors, that from the Apostles time, there hath been these Orders of Ministers in Christs Church, Bishops, Priests and Deacons: which Offices were evermore had in such reverent estimation, that no man by his own private authority might presume to execute any of them, except he were first called, tried, examined and known to have such qualities, as were requisite for the same, and also by publick prayer, with imposition of hand, approved and admitted thereunto. And therefore, to the intent these Orders should be continued, and reverently used and esteemed in this Church of *England*, it is requisite that no man (not being at this present Bishop, Priest, nor Deacon) shall execute any of them, except he be called, tried, examined and admitted, according to the form hereafter following. And none shall be admitted a Deacon, except he be twenty one years of age at the least. And every man vvhich is to be admitted a Priest, shall be full four and twenty years old. And every man vvhich is to be consecrated a Bishop, shall be fully thirty years of age. And the Bishop knowing either by himself, or by sufficient testimony, any person to be a man of vertuous conversation, and vvithout crime, and after examination and trial, finding him learned in the Latine Tongue, and sufficiently instructed in holy Scripture, may upon a Sunday or Holy-day, in the face of Church, admit him a Deacon in such manner and form as hereafter followeth.

THE BREACH

[illegible]

The form and manner of Ordering D E A C O N S.

First, When the day appointed by the Bishop is come, there shall be an Exhortation, declaring the duty and office of such as come to be admitted Ministers, how necessary such Orders are in the Church of Christ, and also how the people ought to esteem them in their Vocation.

After the Exhortation ended, the Archdeacon or his Deputy shall present such as shall come to the Bishop to be admitted, saying these words:

Reverend Father in God, I present unto you these persons present to be admitted Deacons.

The Bishop.

The bid that the persons whom ye present unto us, be apt and meet for their Learning and godly conversation, to exercise their Ministry duly, to the Honour of God, and edifying of his Church.

The Archdeacon shall answer,

I have enquired of them, and also examined them, and think them so to be.

And the Bishop shall say unto the people,

Brethren, if there be any of you who knoweth any impediment or notable crime in any of these persons presented to be ordered Deacons, for the which he ought not to be admitted to the same, let him come forth in the Name of God, and shew what the crime or impediment is.

And if any great crime or impediment be objected, the Bishop shall surcease from Ordering that person, until such time as the party accused shall try himself clear of that crime.

Then the Bishop commending such as shall be found meet to be Ordered to the prayers of the Congregation, with the Clerks and people present, shall say or sing the Letany, as followeth, with the prayers.

The Lety and Suffrages.

O God the Father of Hea^uen : ha^ube mercy vpon vs miserable sinners.

O God the Father of Hea^uen : ha^ube mercy vpon vs miserable sinners.

O God the Son Redeemer of the World : ha^ube mercy vpon vs miserable sinners.

O God the Son Redeemer of the World : ha^ube mercy vpon vs miserable sinners.

O God the holy Ghost, proceeding from the Father and the Son : ha^ube mercy vpon vs miserable sinners.

O God the holy Ghost, proceeding from the Father and the Son : ha^ube mercy vpon vs miserable sinners.

O holy, blessed and glorious Trinity, three Persons and one God: ha^ube mercy vpon vs miserable sinners.

O holy, blessed and glorious Trinity, three Persons and one God : ha^ube mercy vpon vs miserable sinners.

Remember not Lord our offences, nor the offences of our forefathers, neither take thou vengeance of our sins : Spare us, good Lord, spare the people whom thou hast redeemed with thy most precious blood, and be not angry with us for euer.

Spare us good Lord.

From all evil and mischief, from sin, from the crafts and assaults of the Devil, from thy wrath, and from everlasting damnation.

Good Lord deliver us.

From all blindness of heart, from pride, ha^uin-glo^ury and hypocrisie, from envy, hatred and malice, and all uncharitableness.

Good Lord deliver us.

From fornication and all other deadly sin, and from all the deceits of the world, the flesh and the devil.

Good Lord deliver us.

From lightning and tempest, from plague, pestilence and famine, from battle and murder, and from sudden death.

Good Lord deliver us.

From all sediti^on and pry^uy conspiracy, from all false doctrine and heresie, from hardness of heart, and contempt of thy Word and Commandment.

Good Lord deliver us.

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By thine mytery of thy holy Incarnation, by thy holy Nativity and Circumcision, by thy Baptism, Fasting and Temptation.

Good Lord deliver us.

By thy Agony and bloody Sweat, by thy Cross and Passion, by thy precious Death and Burial, by thy glorious Resurrection and Ascension, and by the coming of the holy Ghost.

Good Lord deliver us.

In all time of our Tribulation, in all time of our Wealth, in the hour of Death, and in the day of Judgment.

Good Lord deliver us.

We sinners do beseech thee to hear us, (O Lord God) and that it may please thee to rule and govern thy holy Church universally in the right way.

We beseech thee to hear us good Lord.

That it may please thee to keep and strengthen in the true worshipping of thee, in righteousness and holiness of life, thy servant CHARLES, our most gracious King and Governour.

We beseech thee to hear us good Lord.

That it may please thee to rule his heart in thy faith, fear, and love, and that he may evermore have assistance in thee, and ever seek thy honour and glory.

We beseech thee to hear us good Lord.

That it may please thee to be his defender and keeper, giving him the victory over all his enemies.

We beseech thee to hear us good Lord.

That it may please thee to bless and preserve our gracious Queen Catharine, James Duke of York, and the rest of the Royal Progeny.

We beseech thee to hear us good Lord.

That it may please thee to illuminate all Bishops, Pastors, and Ministers of the Church, with true knowledge and understanding of thy Word, and that both by their preaching and living they may set it forth, and shew it accordingly.

We beseech thee to hear us good Lord.

That it may please thee to endue the Lords of the Council, and all the Nobility, with grace, wisdom and understanding.

We beseech thee to hear us good Lord.

That it may please thee to bless and keep all the Magistrates, giving them grace to execute Justice, and to maintain truth.

We beseech thee to hear us good Lord.

That it may please thee to bless keep all thy people.

We beseech thee to hear us good Lord.

That

That it may please thee to give to all Nations unity, peace and concord.
We beseech thee to hear us good Lord.

That it may please thee to give us an heart to love and dread thee, and diligently to live after thy commandments.

We beseech thee to hear us good Lord.

That it may please thee to give to all thy people increase of grace, to hear meekly thy word, and to receive it with pure affection, and to bring forth the fruits of the Spirit.

We beseech thee to hear us good Lord.

That it may please thee to bring into the way of truth all such as have erred and are deceived.

We beseech thee to hear us good Lord.

That it may please thee to strengthen such as do stand, and to comfort and help the weak hearted, and to raise up them that fall, and finally to beat down Satan under our feet.

We beseech thee to hear us good Lord.

That it may please thee to succour, help and comfort all that be in danger, necessity and tribulation.

We beseech thee to hear us good Lord.

That it may please thee to preserve all that travel by land or by water, all women labouring of child, all sick persons and young children, and to shew thy pity upon all prisoners and captives.

We beseech thee to hear us good Lord.

That it may please thee to defend and provide for the fatherless children and widows, and all that be desolate and oppressed.

We beseech thee to hear us good Lord.

That it may please thee to have mercy upon all men.

We beseech thee to hear us good Lord.

That it may please thee to forgive our enemies, persecutors and slanderers, and to turn their hearts.

We beseech thee to hear us good Lord.

That it may please thee to give and preserve to our use the kindly fruits of the earth. so as in due time we may enjoy them.

We beseech thee to hear us good Lord.

That it may please thee to give us true repentance, to forgive us all our sins, negligences, and ignorances, and to endue us with the grace of thy holy Spirit, to amend our lives according to thy holy word.

We beseech thee to hear us good Lord.

Son of God: we beseech thee to hear us.

Son of God: we beseech thee to hear us.

O Lamb of God, that takest away the sins of the world.

Grant us thy peace.

O Lamb

The ordering of Deacons. 143

¶ Lamb of God: that takest away the sins of the world.

Have mercy upon us.

¶ Christ hear us.

O Christ hear us.

Lord have mercy upon us.

Lord have mercy upon us.

Christ have mercy upon us.

Christ have mercy upon us.

Lord have mercy upon us.

Lord have mercy upon us.

Our Father which art in heaven, &c.

And lead us not into temptation.

But deliver us from evil. Amen.

The Versicle.

¶ Lord deal not with us after our sins.

Answer.

Neither reward us after our iniquities.

¶ Let us pray.



God merciful Father, that despisest not the sighing of a contrite heart, nor the desire of such as be sorrowful, mercifully assist our prayers that we make before thee in all our troubles and adversities, whensoever they oppress us, and graciously hear us, that those evils which the craft and subtilty of the devil or man worketh against us, be brought to nought, and by the providence of thy goodness they may be dispersed, that we thy servants being hurt by no persecutions, may evermore give thanks unto thee in thy holy Church, through Jesus Christ our Lord.

O Lord arise, help us, and deliver us for thy Names sake.

¶ God, we have heard with our ears, and our fathers have declared unto us the noble works that thou didst in their days, and in the old time before them.

O Lord arise, help us, and deliver us for thine honour.

Glorify be to the Father, and to the Son, &c.

As it was in the beginning, is now, &c.

From our enemies defend us, **¶ Christ.**

Graciously look upon our afflictions.

Pitifully behold the sorrows of our hearts.

Mercifully forgive the sins of thy people.

Favourably with mercy hear our prayers.

O Son of David have mercy upon us.

Both now and ever vouchsafe to hear us, O Christ.

Graciously hear us, O Christ, graciously hear us, O Lord Christ.

The Versicle.

O Lord, let thy mercy be bestowed upon us.

Answer.

As we do put our trust in thee.

Let us pray.

WE humbly beseech thee, O Father, mercifully to look upon our infirmities, and for the glory of thy Names sake turn from us all those evils that we most righteously have deserved; and grant that in all our troubles we may put our whole trust and confidence in thy mercy, and evermore serve thee in holiness and pureness of living, to thy honour and glory, through our only Mediator and Advocate, Jesus Christ our Lord. Amen.

A Almighty God, which hast given us grace at this time with one accord to make our common supplications unto thee, and dost promise that when two or three be gathered together in thy Name, thou wilt grant their requests: fulfill now, O Lord, the desires and petitions of thy servants, as may be most expedient for them, granting us in this world knowledge of thy truth, and in the world to come life everlasting. Amen.

¶ Then shall be said also this that followeth.

A Almighty God, which by thy divine providence hast appointed divers Orders of Ministers in the Church, and didst inspire thine holy Apostles to chuse unto this Order of Deacons, the first Martyr S. Stephen with other: mercifully behold these thy servants now called to the like office and administration, replenish them so with the truth of thy Doctrine, and innocency of life, that both by word and good example, they may faithfully serve thee in this office, to the glory of thy Name, and profit of the Congregation, through the merits of our Saviour Jesus Christ, who lieth and reigneth with thee and the holy Ghost, now and for ever. Amen.

Then shall be sung or said the Communion of the day, saving the Epistle shall be read out of Timothy, as followeth.

Likewise must the ministers be honest, not double-tongued, not given unto much wine, neither greedy of filthy lucre, but holding the mystery of the faith with a pure conscience: and let them first be probed,
and

The Ordering of Deacons. 145

and then let them minister, so that no man be able to reprove them. When so must their wives be honest, not evil speakers, but sober, and faithful in all things. Let the Deacons be the husbands of one wife, and such as rule their children well, and their own households: for they that minister well, get themselves a good degree, and a great liberty in the faith which is in Christ Jesus.

These things write I unto thee, trusting to come shortly unto thee: but and if I tarry long, that then thou mayst yet have knowledge how thou oughtest to behave thyself in the house of God, which is the congregation of the living God, the pillar and ground of truth. And without doubt, great is that mystery of godliness, God was shewed in the flesh, was justified in the spirit, was seen among the angels, was preached unto the Gentiles, was believed on in the world, and received up in glory.

Or else this out of the sixth of the Acts.

Then the twelve called the multitude of the disciples together, and said, It is not meet that we should leave the word of God, and serve tables: Wherefore brethren look you out among you seven men of honest report, and full of the holy Ghost and wisdom, to whom we may commit this business: but we will give our selves continually to prayer, and to the administration of the word. And that saying pleased the whole multitude. And they chose Stephen, a man full of faith, and full of the holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicholas, a convert of Antioch. These they set before the Apostles, and when they had prayed, they laid their hands on them. And the word of God increased, and the number of the disciples multiplied in Jerusalem greatly, and a great number of the Priests were obedient unto the faith.

And before the Gospel, the Bishop sitting in a chair, shall cause the Oath of the Kings Supremacy, and against the power and authority of all foreign Potentates, to be ministered unto every of them that are to be ordered.

¶ The Oath of the Kings Sovereignty.

IA. B. do utterly renounce and declare in my conscience, That the Kings Highness is the only supreme Governour of this Realm, And of all other his Highness Dominions and Countries, as well in all spiritual or Ecclesiastical things or causes, as temporal; and that no foreign Prince,

Prince, Person, Prelate, State or Potentate, hath or ought to have any jurisdiction, power, superiority, pre-eminence or authority Ecclesiastical or Spiritual within this Kealm, and therefore I do utterly renounce and forsake all foreign jurisdictions, powers, superiorities and authorities, and do promise that from henceforth I shall bear faith and true Allegiance to the Kings Highness, his heirs and lawfull successours, and to my power shall assist and defend all jurisdictions, privileges, pre-eminences and authorities, granted or belonging to the Kings Highness, his heirs and successours, or united and annexed to the Imperial Crown of this Kealm. So help me God, and the Contents of this Book.

Then shall the Bishop examine every one of them that are to be ordered in the presence of the people, after this manner following.

Do you trust that you are inwardly moved by the holy Ghost to take upon you this office and ministration, to serve God, for the promoting of his glory, and the edifying of his people?

Answer.

I trust so:

The Bishop.

Do you think that ye truly be called according to the will of the Lord Jesus Christ, and the due Order of this Kealm, to the Ministry of the Church?

Answer.

I think so:

The Bishop.

Do you unfeignedly believe all the Canonical Scriptures of the Old and new Testament?

Answer.

I do believe:

The Bishop.

Will you diligently read the same unto the people assembled in the Church where you shall be appointed to serve?

Answer.

I will.

The Bishop.

It appertaineth to the office of a Deacon in the Church, where he shall be appointed, to assist the Priest in Divine Service, and specially when he ministrerh the holy Communion, to help him in distribution thereof, and to read holy Scriptures and Homilies in the Congregation, and to instruct the Youth in the Catechism, to Baptize and to Preach, if he be admitted

admitted thereto by the Bishop. And furthermore, it is his office, where provision is so made, to search for the sick, poor, and impotent people of the Parish, to intimate their estates, names, and places where they dwell unto the Curate, that by his Exhortation they may be relieved by the Parish, or other convenient alms: will you do this gladly and willingly?

Answer.

I will do so by the help of God.

The Bishop.

Will you apply all your diligence to frame and fashion your own lives, and the lives of your family, according to the doctrine of Christ, and to make both your selves and them, as much as in you lieth, wholesome examples of the flock of Christ?

Answer.

I will so do, the Lord being my helper.

The Bishop.

Will you reverently obey your Ordinary, and other chief Ministers of the Church, and them to whom the government and charge is committed over you, following with a glad mind and will their godly admonitions?

Answer.

I will endeavour my self, the Lord being my helper.

Then the Bishop laying his hands severally upon the head of every of them, shall say,

Take thou authority to execute the Office of a Deacon in the Church of God committed unto thee: In the Name of the Father, the Son, and the holy Ghost. Amen.

Then shall the Bishop deliver to every one of them the New Testament, saying,

Take thou authority to read the Gospel in the Church of God, and to preach the same, if thou be thereto ordinarily commanded.

Then one of them appointed by the Bishop, shall read the Gospel of that day.

Then shall the Bishop proceed to the Communion, and all that are ordered, shall carry and receive the holy Communion the same day with the Bishop.

The Communion ended, after the last Collect, and immediately before the Benediction, shall be said this Collect following.

A Almighty God, giver of all good things, which of thy great goodness hast boughsted to accept and take these thy servants unto the Offices of Deacons in the Church: make them we beseech thee (O Lord) to be modest, humble and constant in their ministration, to have a ready will to observe all spiritual discipline, that they having always the testimony of a good conscience, and continuing ever stable and strong in the Son Christ, may so well use themselves in this inferiour Office, that they may be found worthy to be called unto the higher Ministeries in the Church, through the same thy Son our Saviour Christ, to whom be glory and honour world without end. Amen.

And here it must be shewed unto the Deacon, that he must continue in that Office of a Deacon the space of a whole year at the least, (except for reasonable causes it be otherwise seen to his Ordinary) to the intent he may be perfect, and well expert in the things appertaining to the Ecclesiastical administration: in executing whereof, if he be found faithful and diligent, he may be admitted by his Diocesan to the Order of Priesthood.



The form of Ordering of Priests.

When the Exhortation is ended, then shall follow the Communion. And for the Epistle shall be read out of the twentieth Chapter of the Acts of the Apostles, as followeth.



From Mileto Paul sent messengers to Ephesus, and called the elders of the congregation: which when they were come to him, he said unto them, Ye know that from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humbleness of mind, and with many tears and temptations, which happened unto me by the lying in wait of the Jews, because I would keep back nothing that was profitable unto you, but to shew you, and teach you openly throughout every house, witnessing both to the Jews and also to the Greeks, the repentance that is toward God, and the faith that is toward our Lord Jesus. And now behold I go bound in the spirit unto Jerusalem, not knowing the things that shall come on me there, but that the holy Ghost witnesseth in every City, saying, that bands and trouble abide me. But none of these things move me, neither is my life dear unto my self, that I might fulfil my course with joy, and the ministration of the word which I have received of the Lord Jesus, to testify the Gospel of the grace of God. And now behold I am sure that henceforth ye all (through whom I have gone preaching the kingdom of God) shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men: For I have spared no labour, but have shewed you all the counsel of God. Take heed therefore to your selves, and to all the flock among whom the holy Ghost hath made you overseers, to rule the congregation of God, which he hath purchased with his blood. For I am sure of this, that after my departure shall grievous wolves enter in among you, not sparing the flock. Moreover, of your own selves shall men arise, speaking perverse things to many disciples after them.

Therefore awake, and remember that by the space of three years, I ceased not to warn every one of you night and day with tears.

And now brethren I commend you to God, and to the word of his grace, which

which is able to build further, and to gibe you an inheritance among all them which are sanctified. I have desired no mans silver, gold or besture: **P**ea, you know your selves that these hands have ministered unto my necessities and unto them that were with me. I have shewed you all things, how that so labouring ye ought to receive the weak, and to remember the wordes of our Lord Iesus, how that he said, It is more blessed to gibe than to receive.

Or else this third Chapter of the first Epistle to Timothy.

This when
Deacons and
Priests are
made both
in one day.



His is a true saying, If any man desire the office of a Bishop, he desireth an honest work. A Bishop therefore must be blameless, the husband of one wife, diligent, sober, discreet, a keeper of hospitality, apt to teach, not giben to overmuch wine, no fighter, not greedy of filthy lucre, but gentle, abhorring fighting, abhorring covetousness; one that ruleth well his own house, one that hath children in subjection with all reverence: for if a man cannot rule well his own house, how shall he care for the congregation of God? He may not be a young Scholar, lest he be slow, and fall into the judgment of the evil speaker. He must also have a good report of them which are without, lest he fall into rebuke and snare of the evil speaker.

Likewise must the Ministers be honest; not double-tongued, not giben to much wine, neither greedy of filthy lucre, but holding the mystery of the faith, with a pure conscience: and let them first be probed, and then let them minister, so that no man be able to reprove them.

Even so must their wives be honest, not evil speakers: but sober and faithful in all things. Let the Deacons be the husbands of one wife, and such as rule their children well, and their own households: For they that minister well, get themselves a good degree, and great liberty in the faith which is in Christ Iesus. These things write I unto thee, trusting to come shortly unto thee: but if I tarry long, that then thou mayst have yet knowledge how thou oughtest to behave thy self in the house of God, which is the congregation of the living God, the pillar and ground of truth.

And without doubt, great is that mystery of godliness: God was shewed in the flesh, was justified in the spirit, was seen among the angels, was preached unto the Gentiles, was believed on in the world, and received up in glory.

After

After this shall be read for the Gospel a piece of the last Chapter of Mathew,
as followeth.

Jesus came and spake unto them, saying, All power is given unto me
in heauen and in earth: go ye therefore and teach all nations, bapti-
zing them in the Name of the Father, and of the Son, and of the holy
Ghost, teaching them to obserue all things whattsoeuer I haue command-
ed you: and lo, I am with you alway, euen to the end of the world.

Or else this that followeth out of the tenth Chapter of Saint John.

Verily verily I say unto you, He that entreth not in by the dooz into
the sheepsfold, but climbeth up some other way, the same is a thief
and a murderer. But he that entreth in by the dooz, is the shepherd of
the sheep: to him the porter openeth, and the sheep hear his voice, and
he calleth his own sheep by name, and leadeth them out. And when he
hath sent forth his own sheep, he goeth before them, and the sheep follow
him, for they know his voice. A stranger they will not follow, but will
flee from him, for they know not the voice of strangers. This proverb
spake Iesus unto them, but they understood not what things they were
to which he spake unto them. Then said Iesus unto them again, Verily
verily I say unto you, I am the dooz of the sheep: and all (euen as ma-
ny as came before me) are thieves and murderers, but the sheep did not
hear them. I am the dooz: by me if any man enter in, he shall be safe,
and go in and out, and find pasture: A thief cometh not but for to steal,
kill, and to destroy. I am come that they might haue life, and that they
might haue it more abundantly. I am the good shepherd. A good shepherd
gibeth his life for the sheep. An hired seruant, and he which is not the
shepherd, (neither the sheep are his own) seeth the wolf coming, and lea-
beth the sheep and fleeth, and the wolf catcheth and scattereth the sheep.
The hired seruant fleeth because he is an hired seruant, and careth not
for the sheep. I am the good shepherd, and know my sheep, and am known
of mine. As my Father knoweth me, euen so know I also my Father.
And I giue my life for the sheep. And other sheep I haue, which are not
of this fold: them also must I bring, and they shall hear my voice, and
there shall be one fold and one shepherd.

Or, else this of the twentieth Chapter of John.

The same day at night, which was the first day of the Sabbath, when
the dooz were shut (where the disciples were assembled together for
fear of the Iewes) came Iesus, and stood in the midst, and said unto them,

Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad when they saw the Lord. Then said Jesus unto them again, Peace be unto you: As my Father sent me, even so send I you also. And when he had said those words, he breathed on them; and said unto them, Receive ye the holy Ghost. Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained.

When the Gospel is ended, then shall be said or sung,

Come holy Ghost, eternal God, proceeding from above:

Both from the Father and the Son, the God of peace and love.

Visit our minds, and into us thy heavenly grace inspire,

That in all truth and godliness, we may have true desire.

Thou art the very Comforter, in all wo and distress:

The heavenly gift of God most high, which no tongue can express.

The fountain and the lively spring, of joy celestial;

The fire so bright, the love so clear, and unction spiritual.

Thou in thy gifts art manifold, whereby Christs Church doth stand,

In faithful hearts writing thy Law, the finger of Gods hand.

According to thy promise made, thou givest speech of grace:

That through thy help the praise of God may sound in every place.

O holy Ghost into our souls send down thy heavenly light,

Kindle our hearts with fervent love to serve God day and night.

Strength and stablish all our weakness, so feeble and so frail:

That neither flesh, the world, nor devil, against us do prevail,

Put back our enemy far from us, and grant us to obtain

Peace in our hearts with God and man, without grudge or disdain.

And grant, O Lord, that thou being our leader and our guide,

We may eschew the snares of sin, and from thee never slide.

To us such plenty of thy grace, good Lord, grant we thee pray:

That thou mayst be our Comforter at the last dreadful day,

Of all strife and dissension, O Lord, dissolve the bands:

And make the knots of peace and love throughout all Christian lands.

Grant us, O Lord, through thee to know, the Father most of might:

That of his dear beloved Son, we may attain the sight.

And that with perfect faith also we may acknowledge thee:

The Spirit of them both alway, one God in persons three.

Laud and praise be to the Father, and to the Son equal:

And to the holy Spirit also, one God coeternal.

And pray we that the only Son, purchase his Spirit to send

To all that do profess his Name, unto the worlds end. Amen.

And

The ordering of Priests. 153

And then the Archdeacon shall present unto the Bishop all them that shall receive the Order of Priesthood that day, the Archdeacon, saying,

Reverend Father in God, I present unto you these persons present to be admitted to the Order of Priesthood.

Cum interrogatione & responsione, ut in ordine Diaconatus.

And then the Bishop shall say to the people,

God people, these be they whom we purpose, God willing, to receive this day unto the holy office of Priesthood: for after due examination, we find not to the contrary, but that they be lawfully called to their function and ministry, and that they be persons meet for the same: But yet if there be any of you which knoweth any impediment or notable crime of any of them, for the which he ought not to be received into this holy ministry, now in the Name of God declare the same.

And if any great crime or impediment be objected,

Ut supra in Ordine Diaconatus, usque ad finem Litanie, cum hac Collecta.

A Almighty God, giver of all good things. which by the holy Spirit hast appointed divers Orders of Ministers in the Church, mercifully behold these thy servants now called to the office of Priesthood, and replenish them so with the truth of thy doctrine and innocency of life, that both by word and good example, they may faithfully serve thee in this office, to the glory of thy Name, and profit of thy congregation, through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the holy Ghost, world without end. Amen.

Then the Bishop shall minister unto every one of them the Oath concerning the Kings Supremacy, as is set forth in the Order of Deacons. And that done, he shall say unto them which are appointed to receive the said Office, as hereafter followeth.

You have heard, brethren, as well in your private examination, as in the exhortation, and in the holy lessons taken out of the Gospel, and of the writings of the Apostles, of what dignity, and of how great importance this office is, (whereunto ye be called.) And now we exhort
p 2 you

you in the Name of our Lord Iesus Christ, to haue in remembrance into how high a dignity, and to how chargeable an office ye be called. that is to say, the Messengers, the Watchmen, the Pastors and the Stewards of the Lord, to teach, to remonish, to feed and provide for the Lords family, to seek for Christs sheep that be dispersed abroad, and for his childzen which be in the midst of this naughty world, to be saved through Christ for euer. Haue alwayes therefore printed in your remembrance, how great a treasure is committed to your charge: for they be the sheep of Christ, which he bought with his death, and for whom he shed his blood. The Church and Congregation whom you must serue, is his Spouse and his Body.

And if it shall chance the same Church, or any member thereof, to take any hurt or hindrance by reason of your negligence, you knowe the greatness of the fault, and also of the horrible punishment which will ensue. Wherefore consider with your selues the end of your Ministry towards the childzen of God, towards the Spouse and Body of Christ, and see that you neuer cease your labour, your care and diligence, until you haue done all that lieth in you, according to your bounden duty, to bring all such as are, or shall be committed to your charge, unto that agreement in faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place left among you either of error in Religion, or for viciousness of life.

Then for as much as your office is both of so great excellency, and of so great difficulty, ye see with how great care and study ye ought to apply your selues, as well that ye may know your selues kind to that Lord who hath placed you in so high a dignity, as also to beware that neither you your selues offend, neither be occasion that other offend. Doubteless, ye cannot haue a mind and a will thereto of your selues, for that power and ability is giuen of God alone: Wherefore ye see how ye ought and haue need earnestly to pray for his holy Spirit. And seeing that you cannot by any other means compass the doing of so weighty a work pertaining to the saluation of man, but with doctrine and exhortation taken out of the holy Scriptures, and with a life agreeable unto the same: Ye perceiue how studious ye ought to be in reading and in learning the Scriptures, and in framing the manners both of your selues, and of them that specially pertain unto you, according to the rule of the same Scriptures: And for this self-same cause ye see how ye ought to forsake and set aside (as much as you may) all worldly cares and studies.

We haue good hope, that you haue well weighed and pondered these things with your selues, long before this time, and that you haue clearly determined by Gods grace to giue your selues wholly to this vocation, where-

whereunto it hath pleased God to call you : so that (as much as lieth in you) you apply your selves wholly to this one thing : and spare all your cares and studies this way, and to this end. And that you will continually pray for the heavenly assistance of the holy Ghost from God the Father, by the mediation of our only Mediator and Saviour Jesus Christ, that by daily reading and weighing of the Scriptures, ye may so wax ripper and stronger in your Ministry : and that ye may so endeavour your selves from time to time, to sanctifie the lives of you and yours, and to fashion them after the rule and doctrine of Christ. And that ye may be wholesome and godly examples and patterns for the rest of the Congregation to followe : and that this present Congregation of Christ here assembled, may also understand your minds and wills in these things : and that this your promise shall move you to do your duties, ye shall answer plainly to these things, which he in the name of the Congregation demand of you touching the same.

Do you think in your heart that you be truly called according to the will of our Lord Jesus Christ, and the Order of this Church of England, to the Ministry of Priest-hood?

Answer.

I think it.

BE you persuaded that the holy Scriptures contain sufficiently all doctrine required of necessity for eternal salvation, thzough faith in Jesu Christ : And are you determining with the said Scriptures to instruct the people committed to your charge, and to teach nothing (as required of necessity to eternal salvation) but that you shall be persuaded they be concluded and proved by the Scriptures?

Answer.

I am so persuaded, and have so determined by Gods grace.

The Bishop.

WILL you then gibe your faithful diligence always to so minister the Doctrine and Sacraments, and the Discipline of Christ, as the Lord hath commanded, and as this Realm hath received the same, according to the Commandments of God, so that you may teach the people committed to your cure and charge, with all diligence to keep and observe the same :

Answer.

I will do so by the help of the Lord.

The Bishop.

WILL you be ready with all faithful diligence to banish and drive away all erroneous and strange doctrines, contrary to Gods Word, and

to use both publick and private admonitions and exhortations, as well to the sick as to the whole, within your Cures, as need shall require, and occasion be given?

Answer.

I will, the Lord being my helper.

The Bishop.

VVill you be diligent in prayers, and in reading of the holy Scriptures, and in such studies as help to the knowledge of the same, laying aside the woe of the world and the flesh?

Answer.

I will endeavour my self so to do, the Lord being my helper.

The Bishop.

VVill you be diligent to frame and fashion your own selves, and your families, according to the doctrine of Christ, and to make both your selves and them (as much as in you lieth) wholesome examples and spectacles to the flock of Christ.

Answer.

I will apply my self, the Lord being my helper.

The Bishop.

VVill you maintain and set forwards (as much as in you lieth) quietness, peace and love among all Christian people, and specially among them that are, or shall be committed to your charge?

Answer.

I will so do, the Lord being my helper.

The Bishop.

Will you reverently obey your Ordinary, and other chief Ministers unto whom the government and charge is committed over you, following with a glad mind and will their godly admonitions, and submitting your selves to their godly judgments?

Answer.

I will so do, the Lord being my helper.

Then shall the Bishop say,

Almighty God, who hath given you this will to do all these things, grant also unto you strength and power to perform the same, that he may accomplish his work which he hath begun in you, until the time he shall come at the latter day to judge the quick and the dead.

After this, the Congregation shall be desired secretly in their prayers to make humble supplications to God for the foresaid things: for the which prayers there shall be a certain space kept in silence,

That

That done the Bishop shall pray in this wise,

¶ Let us Pray.



Almighty God and heavenly Father, which of thine infinite love and goodness towards us, hast given to us thy only and most dearly beloved Son Iesus Christ to be our Redeemer, and Author of everlasting life, who after he had made perfect our redemption by his death, and was ascended into heaven, sent abroad into the world his Apostles, Prophets, Evangelists, Doctors, and Pastors, by whose labour and ministry he gathered together a great flock in all the parts of the world, to set forth the eternal praise of thy holy Name. For these so great benefits of thy eternal goodness, and for that thou hast vouchsafed to call these thy servants here present, to the same office and ministry of salvation of mankind; we render unto thee most hearty thanks, we worship and praise thee, and we humbly beseech thee, by the same thy Son, to grant unto all, which either here or elsewhere call upon thy Name, that we may be to our selves thankful to thee for these and all other thy benefits; and that we may daily increase and go forwards in the knowledge and faith of thee and thy Son, by the help of thy Spirit: So that as well by these thy Ministers, as by them to whom they shall be appointed Ministers, thy holy Name may be always glorified, and thy blessed Kingdom enlarged, through the same thy Son our Lord Iesus Christ, which lieth and reigneth with thee, in the unity of the same holy Spirit, world without end. Amen.

When this prayer is done, the Bishops with the Priests present shall lay their hands severally upon the head of every one that receiveth Orders: the receivers humbly kneeling upon their knees, and the Bishop saying,

Recieve the holy Ghost: whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained: and be thou a faithful dispenser of the Word of God, and of his holy Sacraments. In the Name of the Father, and of the Son, and of the holy Ghost. Amen.

The Bishop shall deliver to every one of them the Bible in his hand, saying,

Take thou authoritie to preach the Word of God; and to minister the holy Sacraments in this Congregation where thou shalt be so appointed.

Which

When this is done, the Congregation shall sing the Creed, and also they shall go to the Communion, which all they that receive Orders, shall take together, and remain in the same place where the hands were laid upon them, until such time as they have received the Communion.

The Communion being done, after the last Collect, and immediately before the Benediction, shall be said this Collect.

Most merciful Father, we beseech thee to send upon these thy servants thy heavenly blessing, that they may be clad about with all justice, and that thy Word spoken by their mouths, may have such success, that it may never be spoken in vain. Grant also that we may have grace to hear and receive the same as thy most holy Word, and the means of our salvation, that in all our words and deeds we may seek thy glory, and the increase of thy Kingdom, through Jesus Christ our Lord. Amen.

And if the order of Deacons and Priesthood be given both upon one day, then shall all things at the holy Communion be used, as they are appointed at the ordering of Priests, saving that for the Epistle, the whole third Chapter of the first to Timothy shall be read, as it is set out before in the order of Priests. And immediately after the Epistle, the Deacons shall be ordered. And it shall suffice the Letany to be said once.



The form of Consecrating of an Arch-Bishop, or Bishop.

¶ At the Communion.

The Epistle.



His is a true saying. If a man desire the office of a Bishop, he desireth an honest work. A Bishop therefore must be blameless, the husband of one wife, diligent, sober, discreet, a keeper of hospitality, apt to teach, not given to overmuch wine, no fighter, not greedy of filthy lucre, but gentle, abhorring fighting, abhorring covetousness, one that ruleth well his own house, one that hath children in subjection with all reverence. For if a man cannot rule his own house, how shall he care for the congregation of God? He may not be a young Scholar, lest he swell, and fall into the judgment of the evil speaker. He must also have a good report of them which are without, lest he fall into rebuke and the snare of the evil speaker.

The Gospel.

Jesus said to Simon Peter, Simon Johanna, lovest thou me more than these? He said unto him, Yea Lord, thou knowest that I love thee: he said unto him, Feed my lambs. He said to him again the second time, Simon Johanna, lovest thou me? He said unto him, Yea, Lord, thou knowest that I love thee: he said unto him, Feed my sheep. He said unto him the third time, Simon Johanna, lovest thou me? Peter was sorry because he said unto him the third time, Lovest thou me. And he said unto him, Lord, thou knowest all things, thou knowest that I love thee. Jesus said unto him, Feed my sheep.

Or else out of the tenth Chapter of John, as before in the order of
Priests. Z After

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After the Gospel and Creed ended : first the elected Bishop shall be presented by two Bishops unto the Archbishop of that Province, or to some other Bishop appointed by his Commission : the Bishops that present him, saying,

Most Reuerend Father in God, we present unto you this godly and well-learned man to be consecrated Bishop.

Then shall the Archbishop demand the Kings Mandate for the Consecration, and cause it to be read, and the Oath touching the knowledge of the Kings Supremacy, shall be ministred to the persons elected ; as it is set out in the order of Deacons. And then shall be ministred the Oath of due Obedience unto the Archbishop, as followeth.

The Oath of due Obedience to the Archbishop.

In the Name of God, Amen. I N. chosen Bishop of the Church of See of N. do profess and promise all due reuerence and obedience to the Archbishop, and to the Metropolitcal Church of N. and to their Successors. So help me God through Jesus Christ.

This Oath shall not be made at the Consecration of an Archbishop. Then the Archbishop shall move the Congregation present to pray, saying thus to them.

Brethren, it is written in the Gospel of St. Luke, that our Saviour Christ continued the whole night in prayer, or eber that he did chuse and send forth his twelbe Apostles. It is written also in the Acts of the Apostles, that the disciples which were at Antioch did fast and pray, or eber they laid hands upon, or sent forth Paul and Barnabas. Let us therefore, following the example of our Saviour Christ and his Apostles, first fall to prayer, or that we admit and send forth this person presented unto us, to the tozth whereunto we trust the holy Ghost hath called him.

And then shall be said the Letany as afore in the order of Deacons.

And after this place, That it may please thee to illuminate all Bishops, &c.

That it may please thee to bless this our brother elected, and to send thy

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thy grace upon him. that he may duly execute the office whereunto he is called, to the edifying of the Church, and to the honour, praise and glory of thy Name.

Answer.

We beseech thee to hear us good Lord.

Concluding the Letany in the end with this Prayer.

A Almighty God, giver of all good things which by thy holy Spirit hast appointed divers Orders and Ministers in thy Church, mercifully behold this thy servant now called to the work and ministry of a Bishop, and replenish him so with the truth of thy doctrine and innocency of life, that both by word and deed he may faithfully serve thee in this office, to the glory of thy Name, and profit of thy Congregation, through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the holy Ghost, world without end. Amen.

Then the Archbishop sitting in a Chair, shall say to him that is to be consecrated,

Brother, soasmuch as holy Scripture and the old Canons commandeth, that we should not be hasty in laying on hands, and admitting of any person to the government of the Congregation of Christ, which he hath purchased with no less price than the effusion of his own blood: afoze I admit you to this administration, whereunto you are called, I will examine you in certain Articles, to the end the Congregation present may have a trial, and bear witness how you be minded to behabe your self in the Church of God.

Are you perswaded that you be truly called to this ministration according to the will of our Lord Jesus Christ, and the Order of this Realme?

Answer.

I am so perswaded.

The Archbishop.

Are you perswaded that the holy Scriptures contain sufficiently all doctrine required of necessity for eternal salvation, though the faith in Jesus Christ? And are you determined with the same holy Scriptures to instruct the people committed to your charge, and to teach or maintain nothing, as required of necessity to eternal salvation, but that you shall be perswaded may be concluded and proved by the same?

Answer.

I am so perswaded, and determined by Gods grace.

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The Archbishop.

Will you then faithfully exercise your self in the said holy Scriptures, and call upon God by prayer for the true understanding of the same, so as ye may be able by them to teach and exhort with wholesome Doctrine, and to withstand and convince the gainayers?

Answer.

I will so do by the help of God.

The Archbishop.

Be you ready with all faithful diligence to banish and drive away all erroneous and strange doctrines, contrary to Gods Word, and both privately and openly to call upon and encourage others to the same?

Answer.

I am ready, the Lord being my helper.

The Archbishop.

Will you deny all ungodliness and worldly lusts, and soberly, righteously, and godly in this world, that you may shew your self in all things an example of good works unto others, that the adversary may be ashamed, having nothing to say against you?

Answer.

I will so do, the Lord being my helper.

The Archbishop.

Vill you maintain and set forwards (as much as in you lieth) quietness, peace and love among all men: and such as be unquiet, disobedient and criminous within your Diocess correct and punish according to such authority as ye have by Gods Word, as to you shall be committed by the ordinance of this Realm?

Answer.

I will so do, by the help of God.

The Archbishop.

Will you shew your self gentle, and be merciful for Christs sake to poor and needy people, and to all strangers destitute of help.

Answer.

I will so shew my self by Gods help.

The Archbishop.

Almighty God our heavenly Father, who hath given you a good will to do all these things, grant also unto you strength and power to perform the same, that he accomplishing in you the good work which he

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he hath begun, ye may be found perfect and irreprehensible at the latter day, through Jesus Christ our Lord. Amen.

Then shall be sung or said, Come holy Ghost, &c.

As it is set out in the Order of Priests.

That ended, the Archbishop shall say,

Lord hear our prayer.

Answer.

And let our cry come unto thee.

¶ Let us Pray.



Almighty God and most merciful Father, which of thine infinite goodness hast given thy only and most dear beloved Son Jesus Christ to be our Redeemer, and Author of everlasting life, who after that he had made perfect our redemption by his death, and was ascended into heaven, poured down his gifts abundantly upon men, making some Apostles, some Prophets, some Evangelists, some Pastors, and Doctors, to the edifying and making perfect his Congregation: grant we beseech thee to this thy servant such grace, that he may evermore be ready to spread abroad thy Gospel, and glad tidings of reconciliation to God, and to use the authority given to him, not to destroy but to save, not to hurt but to help: so that he as a wise and faithful servant giving to thy family meat in due season, may at the last be received into joy, through Jesus Christ our Lord, who with thee and the holy Ghost, lieth and reigneth one God world without end. Amen.

Then the Archbishop and Bishops present, shall lay their hands upon the head of the elected Bishop, the Archbishop saying,

Take the holy Ghost, and remember that thou stir up the grace of God which is in thee, by imposition of hands: for God hath not given us the spirit of fear, but of power, and love, and sobriety.

Then the Archbishop shall deliver him the Bible, saying,

Take heed unto reading, exhortation and doctrine. Think upon these things contained in this book. Be diligent in them, that the increase coming thereby, may be manifest unto all men. Take heed unto thy self,

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and unto teaching and be diligent in doing them : for by doing this, thou shalt save thy self, and them that hear thee. Be to the flock of Christ a Shepherd, not a wolf : feed them, devour them not : hold up the weak, heal the sick, bind together the broken, bring again the outcasts, seek the lost : be so merciful, that ye be not too remiss : so minister discipline, that you forget not mercy, that when the Shepherd shall come, you may receive the immaculate Crown of glory, through Jesus Christ our Lord. Amen.

Then the Archbishop shall proceed to the Communion, with whom the new consecrated Bishop, with other shall also Communicate. And for the last Collect immediately before the Benediction, shall be said this Prayer.

Most merciful Father, we beseech thee to send upon this thy servant thy heavenly blessing, and to endue him with thy holy Spirit, that he preaching thy Word, may not only be earnest to reprove, beseech and rebuke with all patience and doctrine, but also may be to such as believe an wholesome example in word, in conversation, in love, in faith, in chastity, and purity : that faithfully fulfilling his course, at the latter day he may receive the Crown of righteousness laid up by the Lord, the righteous Judge, who lieth and reigneth one God with the Father and the holy Ghost, world without end. Amen.

AT THE HEALING.

THE GOSPEL

Written in the XVI. Chapter of St. MARK, beginning
at the 14. verse.

IESUS appeared unto the eleven as they sat at meat, and cast in their teeth their unbelief and hardness of heart, because they believed not them which had seen that he was risen again from the dead. And he said unto them, Go ye into all the world, and preach the gospel to all creatures: He that believeth and is baptized, shall be saved: but he that believeth not, shall be damned. And these tokens shall follow them that believe: In my name they shall cast out devils, they shall speak with new tongues, they shall drink away serpents, and if they drink any deadly thing, it shall not hurt them. * They shall lay their hands on the sick, and they shall recover. ~~So when~~ the Lord had spoken unto them, he was received into heaven, and is on the right hand of God. And they went forth, and preached every where, the Lord working with them, and confirming the word with miracles following.

* Here the infirm persons are presented to the KING upon their knees, and the King layeth his hands upon them.

THE GOSPEL

Written in the I. Chapter of St. JOHN, beginning
at the first verse.

In the beginning was the Word, and the Word was with God, and God was the Word. The same was in the beginning with God. All things were made by it, and without it was made nothing that was made. In it was Life, and the Life was the Light of men, and the Light shined in the darkness, and the darkness comprehended it not. There was sent from God's man whose name was JOHN. The same came as a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of the Light. * That light was the true light which lighteth every

* Here they are again presented unto the KING upon their knees, and the KING putteth his Gold about their man necks.

man that cometh into the world. He was in the world and the world was made by him, and the world knew him not. He came among his own and his own received him not. But as many as received him, to them gave he power to be made sons of God, even them that believed on his Name: which were born not of blood, nor of the will of the flesh, nor yet of the will of man, but of God. And the same Word became Flesh, and dwelt among us, and we saw the Glory of it, as the Glory of the only begotten Son of the Father, full of grace and truth.

THE PRAYERS.

Verf. Lord have mercy upon us.

Resp. Lord have mercy upon us.

Verf. Christ have mercy upon us.

Resp. Christ have mercy upon us.

Verf. Lord have mercy upon us.

Resp. Lord have mercy upon us.

Our Father which art in heaven, hallowed by thy Name. Thy kingdom come. Thy will be done on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation, but deliver us from evil. Amen.

These answers
are to be made
by them that
come to be
healed.

Verf. O Lord save thy servants.

Resp. Which put their trust in thee.

Verf. Send help unto them from above.

Resp. And evermore mightily defend them.

Verf. Help us O God our Saviour.

Resp. And for the Glory of thy Name deliver us, be merciful unto us sinners for thy Names sake.

Verf. O Lord hear our Prayer.

Resp. And let our cry come unto thee.

O Almighty God, who art the Giver of all health, and the aid of them that seek to Thee for succour, we call upon thee for thy help and goodness mercifully to be shewed unto these thy servants, that they being healed of their infirmity, may give thanks unto thee in thy holy Church, through Jesus Christ our Lord. Amen.

The Grace of our Lord Jesus Christ, and the love of God, and the fellowship of the holy Ghost, be with us all evermore. Amen.

Of abrogate Holy-days in K.H.8. time. 167

A copy of thade made for thabrogacion of certayne holy-daves, according to the transumpte late sent by the kyngs hyghnes to all byll hops with his graces strayght commaundement, to signifie his farther pleasure to all Colleges, religious houses and Curates, within theyr diocesse for the publication, and also effectual and uniberfal obserbacion of the same. An. 1536.

For as moch as the nombze of holy-daves is so excessyuelly growen and yet dayly moze and moze by mens deuocyon yea rather supersticyon was like further to encrease, that the same was and sholde be not onely prejudiciall to the common weale, by reason that it is occasion as well of moche stour and pdeines, the very nouryshe of theues, bacaboundes, and of dyuers other unthysprynesse and inconuenyencies, as of decaye of good mysteries and artes, utyle and necessary for the common welthe, and losse of mans fode many tymes, beynge cleene destroyed thzough the superstitious obseruance of the said holy-daves, in not takynge thopoztunitie of good and serene weathear offered upon the same in time of harbest, but also pernycipous to the soules of many men, whiche beynge entysed by the lpcynous bacacpon and libertye of those holy-daves, do upon the same commonly bte and pactice moze excelle ryote and superfluitie than upon any other daves. And sith the Sabboth-day was ordpned for mans use, and therefore ought to gyue place to the necessitie and behoue of the same whan soeuer that shall occurre: mouch rather any other holy day institute by man. It is therefore by the kyngs hyghnes autozity, as supzeme head in earth of the Church of Englande, with the Common assente and consent of the prelates and clerry of this his realme in Conbocacpon lausfully assembled and congregate, among other thynges decreed, ordpned and established.

Fyrst that the feest of Medicacpon of the church shall in all places thzoughout this realm be celebrated and kepte on the fyrst sonday of the moneth of October for euer, and upon none other day. **I**tem that the feest of the patrone of ebery church within this realm, called commonly the Church-holy-day, shall not from henceforth be kepte or obserbed as a holy-day, as heretofore hath been used, but that it shall be lausful to all and singular persons, resydent or dwellynge within this realme to go to their wozk, occupacpon or mystery, and the same truly to exercise and occupy upon the said feest, as upon any other wozkeday, excepte the said feest of the Church-holy-day be such as must be ellis uniberally obserbed, as a holy-day by this ordpnauce following

¶ 68 Of abrogate Holy-days in K. H. 8. time.

Also that all those feestes or holy-days which shall happen to occurre, epyther in the hardest time which is to be compted from the first day of July unto the xxix. day of September, or elles in the terme time at Westmynster, shall not be kepte or obserbed from henceforth as holy-dages, but that it may be lausfull for ebery man to go to his woꝝk or occupacion upon the same as upon any other woꝝkeday, except alwayes the feestes of the apostles, of our blessed lady, and of saynt George. And also such feestes as toheren the kings Judges at Westmynster-hall do not hie to sytte in Judgement, all which shall be kepte holy and solempne of ebery man, as in tyme past have been accustomed. Prouyded alwayes, that it may be lausfull unto all pꝛiestes and clerkes, as well secular as regular in the fore-sayd holy-dages now abrogate, to syng or sape their accustomed seruyce for those holy-dages in their churches: so that they do not the same solempnely, nor do ryng to the same after the maner bled in bygh holy-dages, ne do commaunde or indict the same to be kepte or obserbed as holy-dages.

Finally, that the feest of the Natibitie of our lord, of Easter, of the Natibitie of saynt John the baptyste, and of saynt Mycheell, shall be frome henceforth compted, and accepted and taken for the iiii. general offering dages.

And for further declaracyon of the pꝛemyses, be it known that Easter terme begynneth alwayes the xviii. day after Easter, rechenyng Easter-day for one, and endeth the monday next after thascenyon day. Trinite terme begynneth alwayes the wednesday next after thotaues of Trinite sonday, and endeth the xi. or xii. day of July. Mychelmas terme beginneth the ix. or x. day of October, and endeth the xxviii. or xxix. day of November.


Wyllary terme begynneth the xxi. or xxii. day of January, and endeth the xii. or xiii. day of February.

In Easter terme upon thascenyon daye. In Trinite terme upon the Natibyte of saynt John Baptyst. In Mychelmas terme upon Alhollon day. In Wyllary terme upon Candlemas day, The kyngs Judges at Westmynster do not use to syt in Judgement, nor upon any sondages.

¶ Imprinted at London in Fleetestrete, at the
sygne of the Sonne, by me John Wyddel.
Cum privilegio. Anno 1536.

By the Queen.

A Proclamation against the Despisers or Breakers of the Orders prescribed in the Book of Common-prayer.

 **W**he Queens Majestie being right sorry to understand that the order of Common-prayer, set forth by the common consent of the Realme, and by authoritie of Parliament, in the first year of her reign, wherein is nothing contained but the Scripture of God, and that which is consonant unto it, is now of late of some men despised, and spoken against, both by open preachings, and writings, and of some bold and vain curious men, new and other Kites found out and frequented, whereupon contentions, sects and dissensions doth arise among her people: and for one godly and uniform order, diversity of Kites and Ceremonies, Disputations, and Contentions, Schisms and Divisions already risen, and more like to ensue. The cause of which disorders, her Majestie doth plainly understand to be the negligence of the Bishops and other Magistrates, who should cause the good Laws and Acts of Parliament made in this behalf to be better executed, and not so dissembled and winded at, as hitherto (it may appear) that they have been.

For speedy remedy whereof, her Majestie straightly chargeth and commandeth all Archbishops and Bishops, and all Justices of Assizes, and Oyer and Terminer, and all Mayors, head Officers of Cities and Towns Corporate, and all other who have any authoritie to put in execution the Act for the Uniformity of Common-prayer, and the administration of the Sacraments made in the first year of her gracious reign, with all diligence and severity, neither favouring nor dissembling with one person nor other, who doth neglect, despise, or seek to alter the godly Orders and Kites set forth in the said Book: But if any person shall by publick preaching, writing, or printing, contemn, despise, or dispraise the Orders contained in the said Book, they shall immediately apprehend him, and cause him to be imprisoned, until he hath answered to the Law, upon pain that the chief Officers, being present at any such preaching, and the whole Parish, do answer for their contempt & negligence. Likewise if any shall forbear to come to the Common-prayer, and receive the Sacraments of the Church, according to the Order in the said Book allowed, upon no just and lawfull cause: all such persons they shall enquire of, present, and see punished, and ordered according as is prescribed in the said Act, with

more care and diligence than heretofore hath been done : the which negligence hath been cause to by such disorders have of late now so much and in so many places encreased and grown.

And if any persons shall either in private houses, or in publick places make assemblies, and therein use other Rites of Common-prayer and Administration of the Sacraments than is prescribed in the said Book, or shall maintain in their houses any persons being notoriously charged by Books or Preachings to attempt the alteration of the said Orders, they shall see such persons punished with all severity, according to the Laws of this Realm, by pains appointed in the said Act.

And because these matters do principally appertain to the persons Ecclesiastical, and to the Ecclesiastical Government, her Majesty giveth a most special and earnest charge to all Archbishops, Bishops, Archdeacons, and Deans, and all such as have ordinary jurisdiction, in such cases to have a vigilant eye and care to the observation of the Orders and Rites in the said Book prescribed, throughout their Cures and Dioceses, and to proceed from time to time by ordinary and Ecclesiastical jurisdiction, as is granted them in the said Act, with all celerity and severity against all persons who shall offend against any of the Orders in the said Book prescribed, upon pain of her Majesties high displeasure for their negligence, and deprivation from their Dignities and Benefices, or other Censures to follow, according to their demerits.

Given at *Greenwich* the 20. day of *October*, 1573. in the fifteenth year of the Queens Majesties Reign.

God Save the Queen.

Imprinted at *London* by *Newgate-Market*, next unto *Christs Church*, by *Richard Fugge*, Printer to the Queens Majesty.

Cum privilegio Regiæ Majestatis.

By the Queen.

A Proclamation against the Sectaries of the Family of Love.



Whereas by report of sundry of the Bishops of this Realme, and others having cure of souls, the Queens Majesty is informed, that in sundry places of her said Realme, in their severall Diocesses, there are certain persons which do secretly in covenants make private assemblies of divers simple unlearned people, and after they have craftily and hypocritically assured them to esteem them to be more holy and perfect men than other are, they do then teach them damnable heresies, directly contrary to divers of the principal Articles of our Belief and Christian Faith; and in some parts so absurd and fanatical, as by feigning to themselves a monstrous new kind of speech never found in the Scriptures, nor in ancient Father or Writer of Christs Church, by which they do move ignorant and simple people at the first rather to marvel at them, than to understand them: but yet to colour their sect withal, they name themselves to be of the Family of Love, and then as many as shall be allowed by them to be of that family, to be elect and saved, and all others of what Church soever they be, to be rejected and damned: And for that upon consenting of some of them before the Bishops and Ordinaries, it is found that the ground of their sect is maintained by certain lewd, heretical and seditious books, first made in the Dutch tongue, and lately translated into English, and printed beyond the seas, and secretly brought over into the Realme, the author whereof they name H. N. without yielding to him upon their examination any other name, in whose name they have certain books set forth, called, Evangelium Regni, or a joyful Message of the Kingdom, Documental Sentences, The prophetic of the spirit of love, A publishing of the peace upon the earth, and such like. And considering also it is found, that these Sectaries hold opinion, that they may before any Magistrate Ecclesiastical or Temporal, or any other person not being professed to be of their sect, (which they term the family of love) by oath or otherwise deny any thing for their advantage, so as though many of them are well known to be teachers and spreaders abroad of these dangerous and damnable sects, yet by their own confession they cannot be condemned, whereby they are more dangerous in any Christian Realme: Therefore her Majesty being very sorry to see so great an evil by the malice of the Devil first begun and practised in other Countries, to be now brought into this her Realme, and

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that by her Bishops and Ordinaries he understandeth it very requisite, not only to have these dangerous Hereticks and Sectaries to be severely punished, but that also all other means be used by her Majesties Royal authority, which is given her of God to defend Christs Church, to root them out from further infecting of her Kealm, he hath thought meet and convenient, and so by this her Proclamation he willet and commandeth that all her Officers and Ministers tempoꝛal, shall in all their severall vocations, assist the Archbishops and Bishops of her Kealm, and all other persons Ecclesiastical, having cure of souls, to search out all persons duly suspected to be either teachers or professors of the foresaid damnable sects and by all good means to proceed severely against them being found culpable, by order of the Lawes either Ecclesiastical or Tempoꝛal, and that also search be made in all places suspected for the Books and Writings maintaining the said Heresies and Sects, and them to destroy and burn. And wheresoever such Books shall be found after the publication hereof, in custody of any person, other than such as the Ordinaries shall permit, to the intent to peruse the same for consultation thereof, the same persons to be attached and committed to close prison, there to remain, or otherwise by Lawe to be condemned, until the same shall be purged and cleared of the same heresies, or shall recant the same, and be thought meet by the Ordinary of the place to be delivered. And that whosoever in this Kealm shall either print, or bring, or cause to be brought into this Kealm, any of the said Books, the same persons to be attached and committed to prison, and to receive such bodily punishment and other mault as fautors of damnable heresies. And to the execution hereof, her Majesty chargeth all her Officers and Ministers both Ecclesiastical and Tempoꝛal, to have special regard, as they will answer not only afore God, whose glory and truth is by these damnable Sects greatly sought to be defaced, but also will avoid her Majesties indignation, which in such cases as these are, they ought not escape, if they shall be found negligent and careless in the execution of their authorities. Given at our Mannour of Richmond, the third of October, in the two and twentieth year of our Keign.

God Save the Queen.

Imprinted at London by Christopher Barker, Printer to the
Queens most Excellent Majesty.

By

By the Queen.

A Proclamation against certain seditious and schismatical Books and Libels, &c.



Que Queens most Excellent Majestie, considering how within these few years past, and now of late, certain seditious, and evil disposed persons towards her Majestie, and the Government established for causes Ecclesiastical within her Majesties Dominions, have devised, written, printed, or caused to be seditiously and secretly published and dispersed, sundry schismatical and seditious Books, diffamatory Libels, and other phantastical writings amongst her Majesties subjects, containing in them doctrine very erroneous, and other matters notoriously untrue, and slanderous to the State, and against the goodly reformation of Religion and Government Ecclesiastical established by Law, and so quietly of long time continued, and also against the persons of Bishops, and others placed in authority Ecclesiastical under her Highness by her authority, in railing sort, and beyond the bounds of all good humanity: All which Books, Libels, and writings, tend by their scope to persuade and bring in a monstrous and apparent dangerous Innovation within her Dominions and Countries, of all manner of Ecclesiastical Government now in use, and to the abridging, or rather to the overthrow of her Highness lawful prerogative, allowed by Gods Law, and established by the Laws of the Realm, and consequently to reverse, dissolve, and set at liberty the present Government of the Church, and to make a dangerous change of the form of Doctrine, and use of Divine service of God, and the ministration of the Sacraments now also in use, with a rash and malicious purpose also to dissolve the Estate of the Prelacy, being one of the three ancient Estates of this Realm under her Highness, whereof her Majestie mindeth to have such a reverend regard, as to their places in the Church and Commonwealth appertaineth. All which said lewd and seditious practices, do directly tend to the manifest wilful breach of great number of good Laws and Statutes of this Realm, inconveniencies nothing regarded by such Innovations.

In consideration whereof, her Highness graciously minding to provide some good and speedy remedy to withstand such notable dangerous and ungodly attempts, and for that purpose to have such enormous malefactors discovered

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discobered and condignly punished, doth signifie this her Highness mistaking and indignation of such dangerous and wicked enterprises, and for that purpose doth hereby will and also straightly charge and command, that all persons whatsoever, within any her Majesties Realms and Dominions, who have or hereafter shall have any of the said seditious Books, Pamphlets, Libels or Writings, or any of like nature already published, or hereafter to be published, in his or their custody, containing such matters as abobe are mentioned, against the present Order and Government of the Church of England, or the lawfull Ministers thereof, or against the Rites and Ceremonies used in the Church, and allowed by the Law of the Realm: That they, and every of them do presently after, with convenient speed bring in, and deliver up the same unto the Ordinary of the Diocess, or of the place where they inhabit, to the intent they may be utterly defaced by the said Ordinary, or otherwise used by them. And that from henceforth no person or persons whatsoever be so hardy as to write, contribe, print, or cause to be published or distributed, or to keep any of the same, or any other Books, Libels, or Writings of like nature and quality, contrary to the true meaning and intent of this her Majesties Proclamation. And likewise, that no man hereafter give any instruction, direction, labour or assistance to the contriving, writing, printing, publishing, or dispersing of the same, or such like Books, Libels or Writings whatsoever, as they tender her Majesties good labour, will avoid her high displeasure, and as they will answer the contrary at their uttermost perils: and upon such pains and penalties, as by the Law any way may be inflicted upon the offenders, in any of these behalfs, as persons maintaining such seditious actions, which her Majesty mindeth to have severely executed. And if any person have had knowledge of the Authors, Writers, Printers or dispersers thereof, which shall within one month after the publication hereof, discover the same to the Ordinary of the place where he had such knowledge, or to any of her Majesties Privy Council: the same person shall not for his former concealment be hereafter molested or troubled. Given at her Majesties Palace at Westminster, the xiii. of February, 1588. In the xxi. year of her Highness Reign.

God Save the Queen.

Imprinted at London by the Deputies of Christopher Barker,
Printer to the Queens most Excellent Majesty. 1588.

By

ARTICLES

To be Enquired in the

VISITATION

IN THE

First year of the Reign of our most
dread Sovereign Lady

ELIZABETH,

By the Grace of God,

Of *England, France and Ireland,*

QUEEN,

Defender of the Faith.

Anno Domini 1559.

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Articles, &c. Anno 1559.

First, Whether any Parson, Vicar or Curate be resident Residency.
continually upon his Benefice, doing his duty in
preaching, reading, and duly ministering the holy Sa-
craments.

Item, Whether in their Churches and Chappels all Ima- False miracles.
ges, Shyres, all Tables, Candlesticks, Trindals, and rolls
of wax, pictures, paintings, and all other monuments of
feigned and false miracles, pilgrimages, Idolatry and Su-
perstition, be removed, abolished and destroyed.

Item, Whether they do not ebery holy-day, when they have The Lords
no Sermon, immediately after the Gospel, openly, plainly and prayer.
distinctly recite to their Parishioners in the Pulpit, the Lords
Prayer, the Belief, and the Ten Commandments in English.

Item, Whether they do charge fathers and mothers, ma- To bring up
sters and governours of youth, to bring them up in some ber- youth.
tuous study and occupation.

Item, Whether such beneficed men as be lawfully absent Curates. *ord. p. 35-*
from their Benefices, do leave their Cures to a rude and un-
learned person, and not to an honest, well-learned and expert
Curate, which can and will teach you wholesome doctrine.

Item, Whether they do discourage any person from reading Reading the
of any part of the Bible, either in Latine or English, and do Scriptures.
not rather comfort and exhort ebery person to read the same
at convenient times, as the very libely Word of God, and
the special food of mans soul.

Item, Whether Parsons, Vicars, Curates, and other Mini- Taverns and
sters, be common haunTERS and resorters to Taberns or Ale- games.
houses, giving themselves to drincking, rioting, and playing
at unlawful games, and do not occupy themselves in the
reading or hearing of some part of holy Scripture, or in some
other godly exercise.

Item, Whether they have admitted any man to preach in Preachers.
their Cures, not being lawfully licensed thereunto, or have
been licensed accordingly.

Item, Whether they use to declare to their Parishioners Superstition.
any thing to the extolling or setting forth of vain and supersti-
tious Religion, Pilgrimages, Relicks, or Images, or lighting

- of Candles, kissing, kneeling, or decking of the same Images.
- Register. Item, whether they have one Book or Register kept, wherein they write the day of every wedding, Christning and Burping.
- Obedience. Item, whether they have exhorted the people to obedience to the Queens Majesty and Ministers, and to charity and love one to another.
- The Sacrament. Item, whether they have admonished their Parishioners, that they ought not to presume to receive the Sacrament of the body and blood of Christ, before they can say perfectly the Lords Prayer, the Articles of the faith, and the Ten Commandments in English.
- Hospitality. Item, whether they be resident upon their Benefices, and keep hospitality, or no: whether they do relieve their Parishioners, and what they give them.
- Reparations. Item, whether Proprietaries, Parsons, Vicars and Clerks, having Churches, Chappels, and Mansions, do keep their Chappels, Rectories, Vicarages, and all other houses appertaining to them, in due reparations.
- Prayer in English. Item, whether they do counsel or move their Parishioners, rather to pray in a tongue not known, than in English, or put their trust in any certain number of prayers, as in saying over a number of Beads, or other like.
- Beads.
- Defamed persons. Item, whether they have received any persons to the Communion, being openly known to be out of charity with their neighbours, or defamed with any notorious crime, and not reformed.
- Poor mens box. Item, whether they have provided, and have a strong Chest for the poor mens box, and set and fastned the same in a place of the Church most convenient.
- Testament. Item, whether they have diligently called upon, exhorted and moved their Parishioners, and especially when they make their Testaments, to give to the said poor mens box, and to bestow that upon the poor, which they were wont to bestow upon Pilgrimages, Pardons, Trentals, and upon other like blind debotions.
- Sick. Burial. Item, whether they have denied to bise the sick, or bury the dead being brought to the Church.
- Simony. Item, whether they have bought their Benefices, or come to them by fraud, guile, deceit, or Simony.
- Adulterers. Item, whether they have given open monition to their Parish.

Parishioners, to detect and present to their Ordinary all Adulterers and Fornicators, and such men as have two wives living within their Parishes.

Item, whether they have monished their Parishioners Church goods openly, that they should not sell, give, nor otherwise alienate any of their Church-goods.

Item, whether they, or any of them do keep more Benefices and other Ecclesiastical Promotions than they ought to do, not having sufficient Licenses and Dispensations thereunto, and how many they be, and their names.

Item, whether they minister the holy Communion any otherwise, than only after such form and manner as it is set forth by the common authority of the Queens Majesty and the Parliament.

Item, whether you know any person within your Parish Letters of the word or elsewhere, that is a letter of the Word of God to be read in English, or sincerely preached in place and times convenient.

Item, whether in the time of the Letany, or any other Common-prayer, in time of the Sermon or Homily, and when the Priest readeth the Scriptures to the Parishioners, any person have departed out of the Church without just and necessary cause, or disturbed the minister otherwise.

Item, whether the money coming and rising of any Cathedral, or other mocheable Stocks of the Church, and money given and bequeathed to the finding Lozges, Lights, Tapers or Candles, not paid out of any lands, have not been employed to the poor mens Chest.

Item, who hath the said stocks and money in their hands, Church-money and what be their names.

Item, whether any undiscreeet person do uncharitably contemne and abuse Priests and Ministers of the Church.

Item, whether there be any other Grammar taught in any School within this Diocess, than that which is set forth by the authority of King Henry the eighth.

Item, whether the Service of the Church be done at due The time of Service, and convenient hours.

Item, whether any have used to commune, jangle, and talk in the Church in the time of the prayer, reading of the Homily, preaching, reading or declaring of the Scripture.

Item, whether any have wilfully maintained and defended Herefies, any heresies, errors, or false opinions, contrary to the faith of Christ and holy Scripture.

- Drunkards;** Item, Whether any be common drunkards, swearers or blasphemers of the Name of God.
- Adulterers.** Item, Whether any have committed adultery, fornication, or incest, or be common Whores or receivers of such evil persons, or vehemently suspected of any of the premises.
- Brawlers.** Item, Whether any be brawlers, slanderers, chiders, scolders, and sowers of discord between one person and another.
- Sorcerers.** Item, Whether you know any that do use Charms, Sorceries, Incantations, Incubations, Circles, Witchcrafts, Soothsaying, or any like crafts or imaginations invented by the Devil, and especially in the time of womens trael.
- Pulpits.** Item, Whether Churches, Pulpits, and other necessities appertaining to the same, be sufficiently repaired, and if they be not, in whose default the same is.
- Resorters to other Churches.** Item, Whether you know any, that in contempt of their own Parish Church, do resort to any other Church.
- Inholders,** Item, Whether any Inholders or Alehouse-keepers do use commonly to sell meat and drink in the time of Common-prayer, preaching, reading of the Homilies, or Scripture.
- Divorce.** Item, Whether you know any to be married within the degrees prohibited by the Lawes of God, or that be separated or divorced without the degrees prohibited by the Law of God, and whether any such have married again.
- Privy contracts** Item, Whether you know any to have made privy contracts of Patrimony, not calling two or more witnesses thereunto, nor having thereto the consent of their parents.
- Banns.** Item, Whether they have married solemnly, the Banns not first lawfully asked.
- Executors.** Item, Whether you know any Executors, or Administrators of dead mens goods, which do not only bestow such of the said goods as were given and bequeathed, or appointed to be distributed among the poor people, repairing of high-ways, finding of poor Scholars, or marrying of poor Widens, or such other like charitable deeds.
- Images.** Item, Whether you know any that keep in their houses any undefaced Images, Tables, Pictures, Paintings, or other Monuments of feigned and false miracles, Pilgrimages, Idolatry and Superstition, and do adore them, and specially such as have been set up in Churches, Chappels and Oratories.
- Books.** Item, What books of holy Scripture you have delibered to be burnt, or otherwise destroyed, and to whom ye have delivered the same.
- Item,

Item, ~~What~~ bribes the accusers, promoters, persecutors, ^{Bribes.}
Ecclesiastical Judges, and other the Commissioners appointed
within the several Diocesses of this Realme, have received
by themselves or other, of those persons towhich were in trou-
ble, apprehended, or imprisoned for Religion.

Item, ~~What~~ goods moveable, lands, fees, offices, or pro- ^{Loss of goods.}
motions, have been wrongfully taken away in the time of
Queen Maries Reign, from any person towhich favoured the
Religion now set forth.

Item, How many persons for Religion have died by fire, ^{How many}
famine, or otherwise, or have been imprisoned for the same. ^{burnt.}

Item, That you make a true presentment of the number of Certificate of
all persons towhich died within your Parishes sithence the feast ^{the dead.}
of St. John the Baptist, towhich was in the year of our Lord
God, One thousand five hundred fifty and eight, unto the feast
last past, making therein a plain distinct declaration how ma-
ny men, women, and men-childzen the same were, and the
names of the men.

Item, Whether you know any man in your Parish secret- ^{Secret Masses.}
ly, or in unlawful Conventicles, say or hear Mass, or any o-
ther service prohibited by the Law.

Item, Whether you know any person in your Parish to be ^{False rumours;}
a slanderer of his neighbours, or a sower of discord between
party and party, man and wife, parents and their children,
or that hath indented, bzuted, or set forth any rumours, false
and seditious tales, slanders, or makers, bzingers, buyers,
sellers, keepers or conbepers of any unlawful books, towhich ^{Unlawful}
might stir and provoke sedition, or maintain superstitious ^{books.}
service within this Realme, or any Aiders, Counsellors, Pro-
curors or Maintainers thereunto.

Item, Whether the Church of your Parish be now vacant ^{Patron.}
or no, who is the Patron thereof, how long it hath been va- ^{Tithes.}
cant, who doth receive the tithes, oblations, and other com- ^{Vacation.}
modities during the time of the vacation, and by what autho-
rity, and in what estate the said Church is at this time, and
how long the Parson or Vicar hath had that Benefice.

Item, Whether any Minstrels, or any other persons do use ^{Minstrels.}
to sing or say any Songs or Witties that be vile or unclean,
and especially in derision of any godly order now set forth
and established.

Item, Whether the Letany in English with the Epistle and ^{Letany in En-}
Gospel ^{glish.}



CONSTITUTIONS
AND
C A N O N S
ECCLESIASTICAL.

Treated upon by the Bishop of LONDON,
President of the Convocation for the Province of
CANTERBURY, and the rest of the Bishops and
Clergy of the said Province.

And agreed upon with the Kings Majesties
Licence in their Synod begun at *London, Anno Dom.*
1603. And in the year of our Sovereign Lord,
JAMES by the grace of God King of *England,*
France and Ireland, the First, and of *Scotland*
the seven and thirtieth.

And now published for the due observation of them,
by His Majesties Authority under the Great
Seal of ENGLAND.

L O N D O N, 42
Printed for A. CROOK, J. KIRTON, and
T. GARTHWAIT. 1665.

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A M E S

By the grace of God! King
*England, Scotland, France, and
Ireland*, Defender of the Faith
&c. To all whom these present
shall come, Greeting.

Whereas **Our Bishops, Deans of Our Ca-
thedral Churches, Archdeacons, Chapter
and Colleges, and the other Clergy of every
Diocess within the Province of Canterbury,** be-
ing summoned and called by vertue of **Our
Writ** directed to the most reverend Father in
God **JOHN** late Arch-bishop of Canterbury, an-
bearing date the 31. day of January in the first year
of **Our Reign** of England, France and Ireland, and of
Scotland the 37. to have appeared before him in **Our**

Cathedral Church of Saint Paul in London the 20. day of March then next ensuing, or elsewhere, as he should have thought it most convenient, to treat, consent, and conclude upon certain difficult, and urgent affairs mentioned in the said Writ, Did thereupon at the time appointed, and within the Cathedral Church of Saint Paul aforesaid, assemble themselves and appear in Conbocation for that purpose, according to Our said Writ, before the Right reverend Father in God Richard Bishop of London, duly (upon a second Writ of Ours dated the 9. day of March aforesaid) authorized, appointed and constituted, by reason of the said Archbishop of Canterbury his death, President of the said Conbocation, to execute those things which by vertue of Our first Writ did appertain to him the said Archbishop to have executed if he had lived: We for divers urgent and weighty causes and considerations thereunto especially moving, of Our especial grace, certain knowledge, and meer motion, did by vertue of our Prerogative Royal and supreme Authority in causes Ecclesiastical, give and grant by Our several Letters Patents under Our great Seal of England, the one dated the 12. day of April last past, and the other the 25. day of June then next following, full, free, and lawfull liberty, licence, power, and Authority unto the said Lord Bishop of London President of the said Conbocation, and to the other Bishops, Deans, Archdeacons,

deacons, Chapters and Colleges, and the rest of
the Clergy before-mentioned of the said Province,
That they from time to time during Our first
Parliament nobo proroged, might confer, treat,
debate, consider, consult, and agree of, and upon
such Canons, Orders, Ordinances and Constitu-
tions, as they should think necessary, fit, and con-
venient for the honour and service of Almighty
God, the good and quiet of the Church, and the
better government thereof to be from time to time
observed, performed, fulfilled, and kept, as well by
the Arch-bishops of Canterbury, the Bishops, and
their Successors, and the rest of the whole Clergy
of the said Province of Canterbury in their several
Callings, Offices, Functions, Ministeries, De-
grees, and Administrations, as also by all and
every Dean of the Arches, and other Judge of the
Arch-bishops Courts, Guardians of Spiritualties,
Chancellors, Deans and Chapters, Arch-deacons,
Commissaries, Officials, Registers, and all and
every other Ecclesiastical Officers, and their infe-
riour Ministers whatsoever of the same Province
of Canterbury, in their and every of their distinct
Courts, and in the order and manner of their and
every of their proceedings: and by all other persons
within this Realm, as far as lawfully being mem-
bers of the Church, it may concern them, as in
our said Letters Patents amongst other clauses
more at large doth appear. Forasmuch as the said
Bishop

Bishop of London, President of the said Conbora-
tion, and others the said Bishops, Deans, Arch-
deacons, Chapters and Colleges, with the rest of
the Clergy having met together at the time and
place before-mentioned, and then and there, by ver-
tue of our said authority granted unto them, trea-
ted of, concluded, and agreed upon, certain Ca-
nons, Orders, Ordinances and Constitutions, to
the end and purpose by Us limited and prescribed
unto them, and have thereupon offered and presen-
ted the same unto Us, most humbly desiring Us to
give our Royal assent unto their said Canons,
Orders, Ordinances, and Constitutions, according
to the form of a certain Statute or Act of Parlia-
ment made in that behalf in the xxv. year of the
Reign of King HENRY the eight, and by our
said Prerogative Royal, and supreme Authority
in causes Ecclesiastical, to ratifie by our Letters
Patents under Our great Seal of England, and to
confirm the same: the Title and Tenour of them
being word for word as ensueth:



CONSTITUTIONS,

AND

CANONS ECCLESIASTICAL,

Treated by the Bishop of *London*, President of the Convocation for the Province of *Canterbury*, and the rest of the Bishops and Clergy of the said Province: and agreed upon, with the Kings Majesties Licence, in their Synod begun at *London*, Anno Dom. 1603.

In the year of the Reign of our Sovereign Lord *JAMES* by the Grace of God, King of *England*, *France*, and *Ireland*, the first, and of *Scotland* the thirty seventh.

Of the Church of *ENGLAND*.

I.

The Kings Supremacy over the Church of England, in causes Ecclesiastical, to be maintained.



Our duty to the Kings most Excellent Majesty requireth, we first decree, and ordain, That the Arch-bishop of *Canterbury*, (from time to time) all Bishops of this Province, or Deans, Arch-deacons, Vicars, and all other Ecclesiastical persons, shall faithfully keep, and observe, and (as much as in them lyeth) shall cause to be observed, and

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kept of others, all, and singular Laws, and Statutes made for the restoring to the Crown of this Kingdome, the ancient Jurisdiction over the State Ecclesiastical, and abolishing of all foreign Power repugnant to the same: Furthermore, all Ecclesiastical persons having cure of Souls, and all other Preachers, and Readers of Divinity Lectures, shall to the uttermost of their wit, knowledge, and learning, purely, and sincerely (without any colour or dissimulation) teach, manifest, open, and declare four times every year (at the least) in their Sermons, and other collations, and Lectures, That all usurped, and foreign Power, (forasmuch as the same hath no establishment nor ground by the Law of God) is for most just causes taken away, and abolished: and that therefore no manner of obedience, and subjection within his Majesties Realms, and Dominions, is due unto any such foreign Power: but that the Kings Power within his Realms of *England, Scotland, and Ireland*, and other his Dominions, and Countries, is the highest Power under God, to whom all men, as well Inhabitants as born within the same, do by Gods Laws owe most loyalty, and obedience, afore, and above all other Power, and Potentates in the earth.

II

Impugners of the Kings Supremacy censured.

WHosoever shall hereafter affirm, that the Kings Majesty hath not the same authority in Causes Ecclesiastical, that the godly Kings had among the Jews, and Christian Emperours in the Primitive Church, or impeach in any part his Regal

Regal Supremacy in the said Causes restored to the Crown, and by the Laws of this Realm therein established, let him be excommunicated *ipso facto*, and not restored but only by the Arch-bishop after his repentance, and publick revocation of those his wicked errors.

III.

The Church of England a true, and Apostolical Church.

WHosoever shall hereafter affirm, that the Church of *England*, by Law established under the Kings Majesty, is not a true, and Apostolical Church, teaching, and maintaining the Doctrine of the Apostles, let him be excommunicated *ipso facto*, and not restored, but only by the Arch-bishop after his repentance, and publick revocation of this his wicked error.

IV.

Impugners of the publick Worship of God, established in the Church of England, censured.

VVHosoever shall hereafter affirm, that the form of Gods worship in the Church of *England*, established by the Law, and contained in the Book of Common Prayer, and administration of Sacraments, is a corrupt, superstitious, or unlawful worship of God, or containeth any thing in it that is repugnant to the Scriptures: let him be excommunicated *ipso facto*, and not restored but by the Bishop of the place, or Arch-bishop, after his repentance, and publick revocation of such his wicked errors.

Impugners of the Articles of Religion, established in the Church of England, censured.

VWhoever shall hereafter affirm, that any of the nine and thirty Articles, agreed upon by the Arch-Bishops and Bishops of both Provinces, and the whole Clergy in the Convocation holden at *London*, in the year of our Lord God, one thousand five hundred sixty two, for the avoiding of diversities of opinions, and for the establishing of consent touching true Religion, are in any part superstitious or erroneous, or such as he may not with a good conscience subscribe unto: let him be excommunicated *ipso facto*, and not restored, but only by the Arch-bishop, after his repentance, and publick revocation of such his wicked errors.

Impugners of the Rites and Ceremonies, established in the Church of England, censured.

WWhoever shall hereafter affirm, that the Rites and Ceremonies of the Church of *England*, by Law established, are wicked, antichristian, or superstitious, or such, as being commanded by lawful authority, men who are zealously and godly affected, may not with any good conscience approve them, use them, or as occasion requireth, subscribe unto them: let him be excommunicated *ipso facto*, and not restored, until he repent, and publickly revoke such his wicked errors.

Impugners

VII.

Impugners of the government of the Church of England by Arch-bishops, Bishops, &c. censured.

VV Hosoever shall hereafter affirm, that the government of the Church of *England* under his Majesty by Arch-bishops, Bishops, Deans, Arch-deacons, and the rest that bear Office in the same, is Antichristian or repugnant to the Word of God: let him be excommunicated *ipso facto*, and so continue, until he repent, and publicly revoke such his wicked errors.

VIII.

Impugners of the form of consecrating, and ordering Arch-bishops, Bishops, &c. in the Church of England, censured.

VV Hosoever shall hereafter affirm or teach, that the form, and manner of making, and consecrating Bishops, Priests, or Deacons, containeth any thing in it, that is repugnant to the Word of God, or that they who are made Bishops, Priests, or Deacons, in that form, are not lawfully made, nor ought to be accounted either by themselves, or by others to be truly either Bishops, Priests, or Deacons, until they have some other calling to those divine Offices: let him be excommunicated *ipso facto*, not to be restored until he repent and publicly revoke such his wicked errors.

IX.

Authors of Schisms, in the Church of England, censured.

VV Hosoever shall hereafter separate themselves from the Communion of Saints, as it is approved by the Apostles

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files rules in the Church of *England*, and combine themselves together in a new Brother-hood, accounting the Christians who are conformable to the Doctrine, Government, Rites, and Ceremonies of the Church of *England*, to be prophane, and unmeet for them to joyn with in Christian profession: let them be excommunicated *ipso facto*, and not restored, but by the Archbishop, after their Repentance, and publick revocation of such their wicked errors.

X.

Maintainers of Schismatics, in the Church of England, censured.

WHosoever shall hereafter affirm, That such Ministers as refuse to subscribe to the form, and manner of Gods worship in the Church of *England*, prescribed in the Communion-Book, and their adherents, may truly take unto them the names of another Church not established by Law, and dare presume to publish it, that this their pretended Church hath of long time groaned under the burden of certain grievances imposed upon the members thereof before-mentioned by the Church of *England*, and the Orders and Constitutions therein by Law established: let them be excommunicated, and not restored, until they repent, and publickly revoke such their wicked errors.

XI.

Maintainers of Conventicles, censured.

WHosoever shall hereafter affirm or maintain, That there are within this Realm, other Meerings, Assemblies or Congregations of the Kings born Subjects, than such as by the

the Laws of this Land are held, and allowed, which may rightly challenge to themselves the name of true and Lawful Churches: let him be excommunicated, and not restored but by the Archbishop, after his repentance, and publick revocation of such his wicked errors.

XII.

Maintainers of Constitutions made in Conventicles, censured.

Whoever shall hereafter affirm, that it is lawful for any sort of Ministers, and Lay-persons, or either of them, to joyn together, and make Rules, Orders or Constitutions in Causes Ecclesiastical without the Kings Authority, and shall submit themselves to be ruled, and governed by them; let them be excommunicated *ipso facto*, and not be restored until they repent, and publicly revoke those their wicked, and Anabaptistical errors.

Of Divine Service, and Administration of
the Sacraments.

XIII.

Due Celebration of Sundaies and Holidiaies.



LL manner of persons within the Church of *England*, shall from henceforth celebrate, and keep the Lords day, commonly called Sunday, and other Holidiaies, according to Gods holy will, and pleasure, and the Orders of the Church of *England* prescribed in that behalf, that is, in the hearing of the Word of God read, and taught, in private, and publick prayers, in acknowledging their

their offences to God, and amendment of the same, in reconciling themselves charitably to their neighbours where displeasure hath been, in oftentimes receiving the Communion of the Body and Blood of Christ, in visiting of the poor and sick, using all good and sober conversation.

XIII.

The prescript form of Divine Service to be used on Sundaies, and Holy daies.

THe Common-Prayer shall be said or sung distinctly, and reverently, upon such daies as are appointed to be kept holy by the Book of Common-Prayer, and their Eves, and at convenient and useful times of those daies, and in such place of every Church as the Bishop of the Diocess, or Ecclesiastical Ordinary of the place shall think meet for the largeness or straitness of the same, so as the people may be most edified. All Ministers likewise shall observe the Orders, Rites, and Ceremonies prescribed in the Book of Common-Prayer, as well in reading the holy Scriptures, and saying of Prayers, as in administration of the Sacraments, without either diminishing in regard of Preaching, or in any other respect, or adding any thing in the matter or form thereof.

XV.

The Litany to be read on Wednesdaies and Fridaies.

THe Litany shall be said or sung when, and as it is set down in the Book of Common-Prayer, by the Parsons, Vicars, Ministers, or Curates, in all Cathedral, Collegiat, Parish

Parish-Churches, and Chapels, in some convenient place, according to the discretion of the Bishop of the Diocese, or Ecclesiastical Ordinary of the place. And that we may speak more particularly; upon Wednesdaies, and Fridaies weekly, though they be not Holidiaies, the Minister, at the accustomed hours of Service, shall resort to the Church and Chapel, and warning being given to the people by tolling of a Bell, shall say the Litany prescribed in the Book of Common-Prayer: whereunto we wish every Housholder, dwelling within half a mile of the Church, to come or send one at least of his household fit to joyn with the Minister in prayers.

XVI.

Colleges to use the prescript form of Divine Service.

IN the whole Divine Service, and Administration of the holy Communion, in all Colleges, and Halls in both Universities, the Orders, Form, and Ceremonies shall be duely observed, as are set down, and prescribed in the Book of Common-Prayer, without any omission or alteration.

XVII

Students in Colleges to wear Surplices in time of Divine Service.

ALL Masters and Fellows of Colleges or Halls, and all the Scholars and Students in either of the Universities, shall in their Churches and Chapels upon all Sundayes, Holidiaies, and their Eves, at the time of Divine Service

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vice wear Surplices, according to the order of the Church of *England*: and such as are Graduates shall agreeably wear with their Surplices, such Hoods as do severally appertain to their degrees.

XVIII.

Reverence and attention to be used within the Church in time of Divine Service.

IN the time of Divine Service, and of every part thereof, all due reverence is to be used: For it is according to the Apostles Rule, *Let all things be done decently, and according to Order.* Answerable to which Decency, and Order, We judge these our directions following: No man shall cover his head in the Church or Chapel in time of Divine Service, except he have some infirmity, In which case let him wear a Night-cap or Coife. All manner of persons then present shall reverently kneel upon their knees, when the general Confession, Litany, and other prayers are read, and shall stand up at the saying of the Belief, according to the Rules in that behalf prescribed in the Book of Common Prayer. And likewise when in time of Divine Service the Lord J E S U S shall be mentioned, due, and lowly reverence shall be done by all persons present, as hath been accustomed: testifying by these outward Ceremonies, and gestures, their inward humility, Christian resolution, and due acknowledgment that the Lord Jesus Christ, the true, and eternal Son of G O D, is the only Saviour of the world, in whom alone all the Mercies, Graces,
and

and Promises of GOD to mankind for this life, and the life to come, are fully and wholly comprised. None, either man, or woman, or child, of what calling soever, shall be otherwise at such times busied in the Church, than in quiet attendance to hear, mark, and understand that which is read, preached, or ministred; Saying in their due place, and audibly with the Minister, the Confession, the Lords Prayer, and the Creed; and making such other answers to the public Prayers, as are appointed in the book of Common prayer; neither shall they disturb the Service or Sermon by walking, or talking, or any other way, nor depart out of the Church during the time of Service, and Sermon, without some urgent or reasonable cause.

X I X.

Loyterers not to be suffered neer the Church in time of Divine Service.

THe Church-wardens or Quest-men, and their assistants, shall not suffer any idle persons to abide either in Church-yard, or Church-porch, during the time of Divine Service or Preaching: but shall cause them either to come in, or to depart.

X X.

Bread and Wine to be provided against every Communion.

THe Church-wardens of every Parish, against the time of every Communion, shall, at the charge of the Parish, with the advice and direction of the Minister, provide a

sufficient quantity of fine white Bread, and of good, and wholesome Wine, for the number of Communicants that shall from time to time receive there, which Wine we require to be brought to the Communion Table in a clean, and sweet standing Pot, or Scoop of Pewter, if not of purer Metal.

XXI.

The Communion to be thrice a year received.

IN every Parish Church, and Chapel, where Sacraments are to be administred within this Realm, the holy Communion shall be Ministred by the Parson, Vicar, or Minister, so often, and at such times, as every Parishioner may Communicate at the least thrice in the year (whereof the feast of Easter to be one) according as they are appointed by the Book of Common Prayer. Provided, that every Minister, as often as he administred the Communion, shall first receive the Sacrament himself. Furthermore, no Bread nor Wine newly brought shall be used : but first the words of Institution shall be rehearsed when the said Bread and Wine be present upon the Communion Table. Likewise the Minister shall deliver both the Bread and Wine to every Communicant severally.

XXII.

Warning to be given before-hand for the Communion.

WHereas every Lay person is bound to receive the holy Communion thrice every year, and many notwithstanding do not receive the Sacrament once in a year :

We

We do require every Minister to give warning to his Parishioners publickly in the Church at Morning Prayer the Sunday before every time of his administring that holy Sacrament, for their better preparation of themselves: Which said warning, We enjoin the said Parishioners to accept, and obey, under the penalty, and danger of the Law.

XXIII.

Students in Colleges to receive the Communion four times a year.

IN all Colleges and Halls within both the Universities, the Masters, and Fellows, such especially as have any Pupils, shall be carefull, that all their said Pupils, and the rest as remain amongst them, be well brought up, and thorowly instructed in points of Religion, and that they do diligently frequent publick Service, and Sermons, and receive the holy Communion: which we ordain to be administred in all such Colleges, and Halls, the first or second Sundays of every month, requiring all the said Masters, and Fellows, and Scholars, and all the rest of the Students, Officers, and all other the servants there so to be ordered, that every one of them shall communicate four times in the year at the least, kneeling reverently, and decently upon their knees, according to the order of the Communion-book prescribed in that behalf.

Copes to be worn in Cathedral Churches, by those that administer the Communion.

IN Cathedral, and Collegiate Churches, the holy Communion shall be administred upon principal Feast-days, sometimes by the Bishop, if he be present, and sometimes by the Dean, and at sometimes, by a Canon or Prebendary: the principal Minister using a decent Cope, and being assisted with the Gospeller, and Epistler agreeably, according to the Advertisement published *Anno 7. Eliza.* the said Communion to be administred at such times, and with such limitation, as is specified in the Book of Common Prayer. Provided, that no such limitation by any construction shall be allowed of, but that all Deans, Wardens, Masters, or heads in Cathedral and Collegiate Churches, Prebendaries, Canons, Vicars, Peti-cans, Singing-men, and all others of the Foundation, shall receive the Communion four times yearly at the least.

Surplices and Hoods to be worn in Cathedral Churches when there is no Communion.

IN the time of Divine service, and Prayers in all Cathedral and Collegiate Churches, when there is no Communion, it shall be sufficient to wear Surplices: saving that all Deans, Masters, or Heads of Collegiate Churches, Canons, and Prebendaries being Graduates, shall dayly at the times both
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of Prayer, and Preaching, wear with their Surplices such Hoods as are agreeable to their degrees.

X X V I.

Notorious offenders not to be admitted to the Communion.

NO Minister shall in any wise admit to the receiving of the holy Communion, any of his Cure or Flock which be openly known to live in sin notorious, without Repentance. Nor any who have maliciously, and openly contended with their neighbours, untill they shall be reconciled: Nor any Church-wardens or Side men, who, having taken their oaths to present to their Ordinaries all such publick offences as they are particularly charged to enquire of their severall Parishes, shall (notwithstanding their said oaths, and that their faithful discharging of them, as the cheif means whereby publick sin, and offences, may be reformed, and punished) wittingly, and willingly, desperately, and irreligiouſly incur the horrible crime of Perjury, either in neglecting or in refusing to present such of the said enormities, and publick offences, as they know themselves to be committed in the said Parishes, or are notoriously offensive to the Congregation there: although they be urged by some of their neighbours, or by their Minister, or by their Ordinary himself, to discharge their consciences by presenting of them, and not to incur so desperately the said horrible sin of Perjury.

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Schismatics not to be admitted to the Communion.

NO Minister, when he celebrateth the Communion, shall wittingly administer the same to any but to such as kneel, under pain of suspension, nor under the like pain to any that refuse to be present at publick Prayers, according to the Orders of the Church of *England*, nor to any that are common and notorious depravers of the Book of Common-prayer, and administration of the Sacraments, and of the Orders, Rites, and Ceremonies therein prescribed, or of any thing that is contained in any of the Articles agreed upon in the Convocation 1562. or of any thing contained in the Book of ordering Priests and Bishops, or to any that have spoken against, and depraved his Majesties Sovereign Authority in causes Ecclesiastical: Except every such person shall first acknowledge to the Minister, before the Church-wardens, his Repentance for the same, and promise by word (if he cannot write) that he will do so no more, and (except if he can write) he shall first do the same under his handwriting, to be delivered to the Minister, and by him sent to the Bishop of the Diocess, or Ordinary of the place. Provided that every Minister so repelling any (as is specified either in this or the next precedent Constitution) shall upon complaint, or being required by the Ordinary, signifie the cause thereof unto him, and therein obey his order, and direction.

Strangers

XXVIII.

Strangers are not to be admitted to the Communion.

THe Church-wardens or Quest-men, & their Assistants shall mark, as well as the Minister, whether all and every of the Parishioners, come so often every year to the holy Communion as the Laws, and our Constitutions do require: And whether any strangers come often, and commonly from other Parishes to their Church, and shall shew their Minister of them, lest perhaps they be admitted to the Lords Table amongst others; which they shall forbid, and remit such home to their own Parish Churches, and Ministers, there to receive the Communion with the rest of their own neighbours.

XXIX.

Fathers not to be Godfathers in Baptism, nor children not Communicants.

NO Parent shall be urged to be present, nor be admitted to answer as Godfather for his own child: nor any God-father or God-mother shall be suffered to make any other answer, or speech, than by the Book of Common Prayer is prescribed in that behalf. Neither shall any person be admitted God-father or God-mother to any child at christning or confirmation, before the said person so undertaking hath received the holy Communion.

XXX.

The lawfull use of the Cross in Baptism explained.

WE are sorry that his Majesties most Princely care, and pains taken in the conference at Hampton-Court
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amongst many other points, touching this one of the Crofs in Baptism, hath taken no better effect with many; but that still the use of it in Baptism is so greatly stuck at, & impugned. For the further declaration therefore of the true use of this ceremony, and for the removing of all such scruple as might any way trouble the consciences of them who are indeed rightly religious, following the royal steps of our most worthy King, because he therein followeth the Rules of the Scriptures, and the practice of the *Primitive Church*: we do commend to all the true members of the Church of *England*, these our directions, and observations ensuing.

First, it is to be observed, that although the *Jews*, and *Eth-nicks* derided both the Apostles, and the rest of the Christians for preaching, and believing in him who was crucified upon the Crofs: yet all, both Apostles, and Christians were so far from being discouraged from their profession by the ignominy of the cross, as they rather rejoyced, and triumphed in it. Yea, the Holy Ghost by the mouths of the Apostles did honour the name of the cross (being hateful among the *Jews*) so far, that under it he comprehended not only Christ crucified, but the force, effect, and merits of his death, and Passion, with all the comforts, fruits, and promises which we receive or expect thereby.

Secondly, the honour, and dignity of the name of the cross begat a reverend estimation even in the Apostles times (for ought that is known to the contrary) of the sign of the cross, which

which the Christians shortly after used in all their actions, thereby making an outward shew, and profession even to the astonishment of the *Jews*, that they were not ashamed to acknowledge him for their Lord, and Saviour, who dyed for them upon the cross. And this sign they did not only use themselves with a kind of glory, when they met with any *Jews*, but signed therewith their children when they were Christened, to dedicate them by that badge to his service, whose benefits bestowed upon them in Baptism, the name of the Cross did represent. And this use of the sign of the cross in Baptism was held in the *Primitive Church*, as well by the Greeks as the Latines, with one consent, and great applause. At what time, if any had opposed themselves against it, they would certainly have been censured as enemies of the name of the cross, and consequently of Christ's merits, the sign whereof they could no better indure. This continual, and general use of the sign of the cross, is evident by many testimonies of the antient Fathers.

Thirdly, it must be confessed, that in process of time, the sign of the cross was greatly abused in the Church of *Rome*, especially after that corruption of Popery had once possessed it. But the abuse of a thing doth not take away the lawfull use of it. Nay, so far was it from the purpose of the Church of *England*, to forsake, and reject the Churches of *Italy*, *France*, *Spain*, *Germany*, or any such like Churches, in all things which they held, and practised, that as the Apology of the Church

of *England* confesseth, it doth with reverence retain those ceremonies which do neither endamage the Church of God, nor offend the minds of sober men; and onely departed from them in those particular points, wherein they were fallen both from themselves in their antient integrity, and from the Apostolical Churches which were their first founders. In which respect, amongst some other very ancient ceremonies, the sign of the cross in Baptism hath been retained in this Church, both by the judgment, and practice of those reverend Fathers, and great Divines, in the days of King *Edward* the sixth, of whom some constantly suffered for the profession of the truth: and others being exil'd in the time of *Queen Mary*, did after their return, in the beginning of the Reign of our late dread Sovereign, continually defend, and use the same. This resolution, and practice of our Church hath been allowed, and approved by the censure upon the Communion Book in King *Edward* the sixth his days, and by the harmony of confession of later years: because indeed, the use of this sign in Baptism, was ever accompanied here with such sufficient cautions, and exceptions against all Popish superstition and error, as in the like cases are either fit or convenient.

First, the Church of *England*, since the abolishing of Popery, hath ever held, and taught, and so doth hold and teach still, that the sign of the cross used in Baptism, is no part of the substance of that Sacrament. For when the Minister dipping the Infant in Water, or laying Water upon the face of it

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(as the manner also is) hath pronounced these words, *I baptize thee in the Name of the Father, and of the Son, and of the holy Ghost*, the infant is fully and perfectly baptized. So as the sign of the cross being afterwards used, doth neither add any thing to the vertue & perfection of Baptism, nor being omitted, doth detract any thing from the effect and substance of it.

Secondly, it is apparent in the Communion Book, that the Infant baptized is by vertue of Baptism, before it be signed with the sign of the cross, received into the Congregation of Christ's flock as a perfect member thereof, and not by any power ascribed unto the sign of the cross. So that the very remembrance of the cross; which is very precious to all them that rightly believe in *Jesu Christ*, and in the other respects mentioned, the Church of *England* hath retained still the sign of it in Baptism: following therein the Primitive and Apostolical Churches, and accounting it a lawful outward ceremony, and honourable badge, whereby the Infant is dedicated to the service of him that died upon the cross, as by the words used in the Book of Common Prayer, it may appear.

Lastly, the use of the sign of the cross in Baptism, being thus purged from all Popish superstition, and error, and reduced to the Church of *England*, in the primary Institution of it, upon those true Rules of Doctrine concerning things indifferent, which are consonant to the Word of God, and the judgments of all the antient Fathers: We hold it the part
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of every private man, both Minister and other, reverently to retain the true use of it prescribed by publick Authority; considering that things of themselves indifferent, do in some sort alter their natures, when they are either commanded or forbidden by a lawful Magistrate: and may not be omitted at every man's pleasure contrary to the Law, when they be commanded, nor used when they are prohibited.

Ministers, their Ordination,
Function, and Charge.

XXXI.

Four solemn times appointed for the making of Ministers.

INasmuch as the antient Fathers of the Church, led by example of the Apostles, appointed Prayers and Fasts to be used at the solemn ordering of Ministers; and to that purpose allotted certain times, in which only sacred Orders might be given or conferred: We, following their holy and Religious example, do constitute, and decree, That no Deacons or Ministers be made or ordained; but only upon the Sundays immediately following *Fejunia quatuor temporum*, commonly called Ember weeks, appointed in antient time for Prayer and Fasting (purposely for this cause, at their first Institution) and so continued at this day in the Church of *England*; and that this be done in the Cathedral or Parish Church where the Bishop resideth, and in the time of Divine Service, in the presence not only of the Arch-deacon,

deacon, but of the Dean, and two Prebendaries at the least, or (if they shall happen by any lawful cause to be let or hindred) in the presence of four other grave Parsons, being masters of Arts at the least, & allowed for publick Preachers.

XX XII.

None to be made Deacon and Minister both in one day.

THe Office of a Deacon being a step or degree to the Ministry, according to the judgment of the antient Fathers, and the practice of the *Primitive Church*: We do ordain, and appoint, that hereafter no Bishop shall make any person, of what qualities soever, a Deacon, and a Minister both together upon one day: but that the order in that behalf prescribed in the Book of making, and consecrating Bishops, Priests, and Deacons, be strictly observed. Not that always every Deacon should be kept from the Ministry for a whole year, when the Bishop shall find good cause to the contrary: but that there being now four times appointed in every year for the ordination of Deacons, and Ministers, there may ever be some time of triall for their behaviour in the office of Deacon, before they be admitted to the order of Priesthood.

XX XIII.

The Titles of such as are to be made Ministers.

IT hath been long since provided by many decrees of antient Fathers, That none should be admitted either Deacon or Priest, who had not first some certain place where he might

might use his Function. According to which examples we do ordain, that henceforth no person shall be admitted into sacred Orders, except he shall at that time exhibit to the Bishop, of whom he desireth Imposition of hands, a presentation of himself to some Ecclesiastical preferment then void in that Diocese, or shall bring to the said Bishop a true, and undoubted certificate, that either he is provided of some Church within the said Diocese, where he may attend the cure of souls, or of some Ministers place vacant, either in the Cathedral Church of that Diocese, or in some other Collegiate Church therein also situate, where he may execute his Ministry: or that he is a Fellow, or in right as a Fellow, or to be a Conduct or Chaplain in some College in *Cambridge*, or *Oxford*: except he be a Master of Arts of five years standing, that liveth of his own charge in either of the Universities; or except by the Bishop himself, that doth ordain him Minister, to be shortly after to be admitted either to some Benefice or Curate-ship then void. And if any Bishop shall admit any person into the Ministry that hath none of these titles as is aforesaid, then he shall keep and maintain him with all things necessary, till he do prefer him to some Ecclesiastical living. And if the said Bishop shall refuse so to do, he shall be suspended by the Archbishop, being assisted with another Bishop, from giving of Orders by the space of a year.

XXXIV.

The quality of such as are to be made Ministers.

NO Bishop shall henceforth admit any person into sacred Orders, which is not of his own Dioceſs, except he be either of one of the Universities of this Realm, or except he shall bring letters Dimiſſory (ſo tearmed) from the Biſhop of whoſe Dioceſs he is, and deſiring to be a Deacon, is three and twenty years old, and to be a Prieſt four and twenty years compleat, and hath taken ſome degree in School in either of the ſaid Universities, or at the leaſt, except he be able to yield an account of his faith in Latin, according to the Articles of Religion approved in the Synod of the Biſhops, and Clergy of this Realm 1562, and to confirm the ſame by ſufficient teſtimonies out of the holy Scriptures; and except moreover, he ſhall then exhibit letters Teſtimonial of his good life, and converſation under the Seal of ſome Colledge in *Cambridge* or *Oxford*, where before he remained, or of three or four grave Miniſters together with the ſubſcription, and teſtimony of other credible perſons, who have known his life, and behaviour by the ſpace of three years next before.

XXXV.

The examination of ſuch as are to be made Miniſters.

THe Biſhop, before he admit any perſon to holy Orders, ſhall diligently examine him in the preſence of theſe Miniſters that ſhall aſſiſt him at the Impoſition of hands. And if the ſaid Biſhop have any lawful impediment, he ſhall

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cause the said Ministers carefully to examine every such person so to be ordered. Provided that they who shall assist the Bishop in examining, and laying on of hands, shall be of his Cathedral Church, if they may conveniently be had, or other sufficient Preachers of the same Diocese, to the number of three at the least. And if any Bishop or Suffragan shall admit any to sacred Orders who is not so qualified, and examined as before we have ordained, the Archbishop of this Province having notice thereof, and being assisted therein by

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one Bishop, shall suspend the said Bishop, or Suffragan, so offending, from making either Deacons or Priests for the space of two years.

XXXVI.

Subscription required of such as are to be made Ministers.

NO person shall hereafter be received into the Ministry nor either by Institution or Collation admitted to any Ecclesiastical living, nor suffered to Preach, to Catechize, or to be a Lecturer, or Reader of Divinity in either University, or in any Cathedral or Collegiat Church, City or Market Town, Parish Church, Chapel, or in any other place within this Realm, except he be licensed either by the Archbishop, or by the Bishop of the Diocese, (where he is to be placed) under their hands, and Seals, or by one of the two Universities under their Seal likewise, and except he shall first subscribe to these three Articles following, in such manner and sort as we have here appointed.

I. That

1. That the King's Majesty under God, is the onely Supreme Governour of this Realm, and of all other his Highness Dominions, and Countries, aswell in all spiritual or Ecclesiastical things or causes, as Temporal : and that no forein Prince, Person, Prelate, State, or Potentate, have or ought to have any Jurisdiction, Power, Superiority, Preeminence, or Authority Ecclesiastical or spiritual, within his Majesties said Realms, Dominions, and Countries.

2. That the Book of Common-Prayer, and of ordering of Bishops, Priests, and Deacons, containeth in it nothing contrary to the Word of God, and that it may lawfully be used, and that he himself will use the form in the same book prescribed in publick Prayer, and Administration of the Sacraments, and none other.

3. That he alloweth the book of Articles of Religion agreed upon by the Archbishops, and Bishops of both Provinces, and the whole Clergy in the Convocation holden at *London* in the year of our Lord God, one thousand five hundred sixty and two : and that he acknowledgeth all and every the Articles therein contained, being in number nine and thirty, besides the ratification, to be agreeable to the Word of God.

To these three Articles whosoever will subscribe, he shall for the avoiding of all ambiguities subscribe in this order, and form of words, setting down both his Christen, and Surname, *viz. I N.N. do willingly, and ex animo, subscribe to these*

three Articles above mentioned, and to all things that are contained in them. And if any Bishop shall ordain, admit, or license any as is aforesaid, except he first have subscribed, in manner, and form, as here we have appointed, he shall be suspended for giving of Orders, and Licences to preach for the space of twelve moneths. But if either of the Universities shall offend therein, we leave them to the danger of the Law, and his Majesties Censure.

XXXVII.

Subscription before the Dioceſan.

NOne licensed, as is aforesaid, to preach, read, Lecture, or Catechize, coming to reside in any Dioceſs, shall be permitted there to Preach, Read, Lecture, Catechize, or minister the Sacrament, or to execute any other Ecclesiastical Function (by what authority soever he be thereunto admitted) unless he first consent, and subscribe to the three Articles before mentioned, in the presence of the Bishop of the Dioceſs wherein he is to Preach, Read, Lecture, Catechize or administer the Sacraments, as aforesaid,

XXXVIII.

Revolters after Subscription censured.

IF any Minister, after he hath once subscribed to the said three Articles, shall omit to use the form of Prayer, or any of the Orders or Ceremonies prescribed in the Communion-book, let him be suspended: and if after a month he do not reform, and submit himself, let him be
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excommunicated: and then if he shall not submit himself within the space of another month, let him be deposed from the Ministry.

XXXIX.

Cautions for Institution of Ministers into Benefices.

NO Bishop shall institute any to a Benefice, who hath been ordained by any other Bishop, except he first shew unto him his Letters of Orders, and bring him a sufficient testimony of his former good life, and behaviour, if the Bishop shall require it: and lastly shall appear upon the due examination, to be worthy of his Ministry.

XL.

An Oath against Symony at Institution into Benefices.

TO avoid the detestable sinne of Symonie, because buying, and selling of Spiritual, and Ecclesiastical Functions, Offices, Promotions, Dignities, and Livings, is execrable before GOD, therefore the Archbishop, and all, and every Bishop or Bishops, or any other person or persons, having authority to Admit, Institute, Collate, Install, or to confirm the Election of any Archbishop, Bishop, or other Person or Persons, to any Spiritual or Ecclesiastical Function, Dignity, Promotion, Title, Office, Jurisdiction, Place, or Benefice with Cure or without Cure, or to any Ecclesiastical Living whatsoever, shall before every such Admission, Institution, Collation

lation, Installation or Confirmation of Election, respectively minister to every person hereafter to be Admitted, Instituted, Collated, Installed, or confirmed in or to any Archbishoprick, Bishoprick or other Spiritual or Ecclesiastical Function Dignity, Promotion, Title, Office, Jurisdiction, Place, or Benefice with Cure or without Cure; or in any Ecclesiastical living whatsoever, this Oath in manner, and form, following, the same to be taken by every one whom it concerneth, in his own person, and not by a Proctor: *I N.N. do swear, that I have made no Symoniacal payment, contract or promise, directly or indirectly, by myself or by any other to my knowledge, or with my consent, to any person or persons whatsoever, for or concerning the procuring, & obtaining of this Ecclesiastical Dignity, Place, Preferment, Office, or Living, (respectively, and particularly naming the same whereunto he is to be Admitted, Instituted, Collated, Installed, or Confirmed) nor will at any time hereafter perform or satisfy any such kind of payment, contract or promise, made by any other without my knowledge or consent: So help me God, through Jesus Christ.*

X L I.

Licences for Plurality of Benefices limited, and Residence enjoyned.

NO Licence or dispensation for the keeping of more Benefices with Cure than one, shall be granted to any, but such only as shall be thought very well worthy of his learning, and very well able, and sufficient to discharge his duty, that is, who shall have taken the degree of a Master of Arts at the least in

one of the Universities of this Realm, and be a publick, and sufficient Preacher licensed. Provided alwaies that he be by a good, and sufficient caution bound to make his personall Residence in each his said Benefices, for some reasonable time in every year; and that the said Benefices be not more than thirty miles distant asunder: and lastly, that he have under him in the Benefice where he doth not reside, a Preacher lawfully allowed, that is able sufficiently to teach and instruct the people.

XLII

Residence of Deans in their Churches.

EVERY Dean, Master, or Warden, or chief Governor of any Cathedral or Collegiat Church, shall be resident in his said Cathedral or Collegiat Church fourscore and ten days *Conjunctim* or *Divisim* in every year at the least, and then shall continue there in preaching the Word of God, and keeping good hospitality, except he shall be otherwise let with weighty, and urgent causes to be approved by the Bishop of the Diocess, or in any other lawful sort dispended with. And when he is present, he, with the rest of the Canons or Prebendaries resident, shall take special care, that the Statutes, and laudable customs of their Church, (not being contrary to the Word of God, or prerogative Royal) the statuts of this Realm being in force concerning Ecclesiastical Orders, and all other Constitutions now set forth, and confirmed by his Majesties Authority, and such as shall be lawfully enjoyed by the Bishop

Bishop of the Diocess in his Visitation according to the Statutes, and customs of the same Church, or the Ecclesiastical Laws of this Realm, be diligently observed, and that the Pety Canons, Vicars choral, and other Ministers of their Church, be urged to the study of the holy Scriptures : and every one of them to have the New Testament not onely in English, but also in Latin.

XLIII.

Deans, Prebendaries to preach during their Residence.

THe Dean, Master, Warden, or chief Governour, Prebendaries, and Canons in every Cathedral, and Collegiat Church, shall not onely preach there in their own persons so often as they are bound by Law, Statute, Ordinances, or Custom ; but shall likewise preach in other Churches of the same Diocess where they are resident, and especially in those places whence they or their Church receive any yearly rents or profits : And in case they themselves be sick, or lawfully absent, they shall substitute such licenced Preachers to supply their turns, as by the Bishop of the Diocess shall be thought meet to preach in Cathedral Churches. And if any otherwise neglect or omit to supply his course, as is aforesaid the offender shall be punished by the Bishop, or by him or them to whom the Jurisdiction of that Church appertaineth, according to the quality of the offence.

Prebendaries

XLIV.

Prebendaries to be Resident upon their Benefices.

NO Prebendaries nor Canons, in Cathedral or Collegiat Churches, having one or more Benefices with Cure (and not being Residentiaries in the same Cathedral or Collegiat Churches) shall, under colour of the said Prebends, absent themselves from their Benefices with Cure, above the space of one whole month in the year, unless it be for some urgent cause, and certain time, to be allowed by the Bishop of the Diocese. And such of the said Canons, and Prebendaries, as by the Ordinances of the said Cathedral or Collegiat Churches do stand bound to be resident in the same, shall so among themselves sort, and proportion the times of the year, concerning residence to be kept in the said Churches, as that some of them alwaies shall be personally resident there: and that all those who be, or shall be, Residentiaries in any Cathedral or Collegiat Churches, shall, after the days of their Residency appointed by their locall Statutes and Customs expired, presently repair to their Benefices, or some one of them, or to some other charge where the Law requireth their presence, there to discharge their duties according to the Laws in that case provided. And the Bishop of the Diocese shall see the same to be duly performed, and put in execution.

Beneficed Preachers, being resident upon their Livings, to preach every Sunday.

EVery Beneficed man allowed to be a Preacher, and residing on his Benefice, having no lawful impediment, shall, in his own Cure, or in some other Church or Chapel, where he may conveniently neer adjoining (where no Preacher is) preach one Sermon every Sunday of the year, wherein he shall soberly, and sincerely divide the Word of truth to the glory of God, and to the best edification of the people.

XLVI.

Beneficed men, not Preachers, to procure monthly Sermons.

EVery beneficed man not allowed to be a Preacher, shall procure Sermons to be preached in his Cure once in every month, at the least, by Preachers lawfully licensed, if his Living in the judgment of the Ordinary, will be able to bear it. And upon every Sunday, when there shall not be a Sermon preached in his Cure, he or his Curate shall read some one of the Homilies prescribed, or to be prescribed by authority, to the intents aforesaid.

XLVII.

Absence of Beneficed men to be supplied by Curats that are allowed Preachers.

EVery Beneficed man, licensed by the Laws of this Realm, upon urgent occasions of other service not to reside upon

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on his Benefice, shall cause his Cure to be supplied by a Curate that is a sufficient, and licensed Preacher, if the worth of the Benefice will bear it. But whosoever hath two Benefices, shall maintain a Preacher licensed, in the Benefice where he doth not reside, except he Preach himself at both of them usually.

XLVIII.

None to be Curats but allowed by the Bishop.

NO Curat or Minister shall be permitted to serve in any place, without Examination, and admission of the Bishop of the Diocese, or Ordinary of that place, having Episcopal Jurisdiction, in writing under his hand and seal, having respect to the greatness of the Cure, and meetness of the party. And the said Curats, and Ministers, if they remove from one Diocese to another, shall not be by any means admitted to serve without testimony of the Bishop of the Diocese, or Ordinary of the place, as aforesaid, whence they came, in writing, of their honesty, ability, and conformity to the Ecclesiastical Laws of the Church of *England*. Nor any shall serve more than one Church or Chapel upon one day, except that Chapel be a member of the Parish Church, or united thereunto: and unless the said Church or Chapel where such a Minister shall serve in two places, be not able, in the judgment of the Bishop or Ordinary, as aforesaid, to maintain a Curat.

Ministers not allowed preachers, may not expound.

NO person whatsoever, not examined and approved by the Bishop of the Diocese, or not licensed, as is aforesaid, for a sufficient or convenient Preacher, shall take upon him to expound in his own Cure, or elsewhere, any Scripture, or matter, or doctrine, but shall onely study to read plainly, and aptly (without glozing or adding) the *Homilies* already set forth, or hereafter to be published by lawful Authority, for the confirmation of the true Faith, and for the good instruction, and edification of the people.

L.

Strangers not admitted to preach without shewing their Licence.

NEITHER the Minister, Church-wardens, nor any other officers of the Church, shall suffer any man to preach within their Churches or Chapels, but such as by shewing their Licence to preach, shall appear unto them to be sufficiently authorized thereunto, as is aforesaid.

LI.

Strangers not admitted to preach in Cathedral Churches without sufficient authority.

THe Deans, Presidents, and Residentiaries of any Cathedral or Collegiat Church, shall suffer no stranger to preach unto the people in their Churches, except they be allowed by the Arch-Bishop of the Province, or by the Bishop of the same Diocese, or by either of the Universities.

And

And if any in his Sermon shall publish any doctrine, either strange or disagreeing from the Word of God, or from any of the Articles of Religion agreed upon in the Convocation house, *Anno* 1562. or from the book of Common-Prayer, the Dean or the Residents shall by their Letters subscribed with some of their hands that heard him, so soon as may be, give notice of the same to the Bishop of the Diocese, that he may determine the matter, and take such order therein as he shall think convenient.

LII.

The names of strange Preachers to be noted in a book.

THat the Bishop may understand (if occasion so require) what Sermons are made in every Church of his Diocese, and who presume to preach without licence, the Churchwardens, and Side-men shall see that the names of all preachers which come to their Church from any other place, be noted in a book, which they shall have ready for that purpose: wherein every preacher shall subscribe his name, the day when he preached, and the name of the Bishop of whom he had licence to preach.

LIII.

No publick opposition between Preachers.

IF any Preacher shall in the Pulpit particularly, or namely of purpose, impugn or confute any doctrine delivered by any other Preacher in the same Church, or in any Church neer adjoyning, before he hath acquainted the Bishop of the

the Diocess therewith, and recieved order from him what to do in that case, because upon such publick dissenting, and contradicting, there may grow such offence, and disquietness unto the people: the Church-wardens, or party grieved, shall forthwith signifie the same to the said Bishop, and not to suffer the said Preacher any more to occupy that place which he hath once abused, except he faithfully promise to forbear all such matter of contention in the Church, untill the Bishop hath taken further order therein, who shall with all convenient speed so proceed therein, that publick satisfaction may be made in the congregation where the offence was given. Provided, that if either of the parties offending do appeal, he shall not be suffered *pendente lite*.

L I V.

The Licences of Preachers refusing Conformity, to be void.

IF any man licensed heretofore to preach, by any Archbishop, Bishop, or by either of the Universities, shall at any time from henceforth refuse to conform himself to the Laws, Ordinances, and Rites Ecclesiastical, established in the Church of *England*, he shall be admonished by the Bishop of the Diocess, or Ordinary of the place, to submit himself to the use, and due exercise of the same. And if after such admonition, he do not conform himself, within the space of one month, We determine, and decree, that the Licence of every such Preacher shall thereupon be utterly void, and of none effect.

The form of a Prayer to be used by Preachers before their Sermon.

BEfore all Sermons, Lectures, and Homilies, Preachers, and Ministers shall move the people to joyn with them in prayer in this form, or to this effect, as briefly as conveniently they may. Ye shall pray for Christ's holy Catholick Church, that is, for the whole Congregation of Christian people dispersed throughout the whole world, and especially for the Churches of *England, Scotland, and Ireland*. And herein I require you most especially to pray for the Kings most excellent Majesty our Sovereign Lord *CHARLES*, King of *England, Scotland, France, and Ireland*, Defender of the faith; and Supreme Governour in these his Realms, and all other his Dominions, and Countrys, over all persons, in all causes aswell Ecclesiastical as temporal. Ye shall also pray for our gracious Queen *KATHERINE*, Mary the Queen mother, the Illustrious Prince *JAMES* Duke of *York*, and all the Royal Family. Ye shall also pray for the Ministers of Gods holy Word, and Sacraments, aswell Archbishops, and Bishops, as other Pastors, and Curats. Ye shall also pray for the Kings most honourable Council, and for all the Nobility, and Magistrates of this Realm, that all, and every of these in their several callings, may serve truely, and painfully to the glory of God, and the edifying, and well governing of his people, remembering the account that they must make. Also ye shall pray for the whole Commons of this Realm, that they may live in true faith, and fear of God,

in

in humble obedience to the King, and brotherly charity one to another. Finally, let us praise God for all those which are departed out of this life in the faith of Christ, and pray unto God that we may have grace to direct our lives after their good example : that this life ended, we may be made partakers with them of the glorious Resurrection in the life everlasting. Always concluding with the Lords Prayer.

LVI.

Preachers, and Lecturers to read Divine Service, and administer the Sacrament twice a year at the least.

EVERY Minister being possessed of a Benefice that hath cure, and charge of souls, although he chiefly attend to preaching, and hath a Curat under him to execute the other duties which are to be performed for him in the Church, and likewise every other stipendary Preacher that readeth any Lecture, or Catechizeth, or preacheth in any Church or Chapel, shall twice at the least every year read himself the Divine Service, upon two several Sundays publickly, and at the usual times, both in the forenoon and afternoon, in the Church which he so possesseth, or where he Readeth, Catechizeth, or Preacheth, as is aforesaid, and shall likewise as often in every year administer the Sacraments of Baptism (if there be any to be baptized) and of the Lords Supper, in such manner, and form, and with the observation of all such rites and ceremonies as are prescribed in the Book of Common-Prayer in that behalf : which if he do not accordingly perform

form, then shall he that is possessed of a Benefice (as before) be suspended : and he that is but a Reader, Preacher, or Catechizer, be removed from his place by the Bishop of the Diocese, until he or they shall submit themselves to perform all the said duties, in such manner, & sort as before is prescribed.

L VII.

The Sacraments not to be refused at the hands of unpreaching Ministers.

WHereas divers persons seduced by false teachers, do refuse to have their children baptized by a Minister that is no preacher, and to receive the holy Communion at his hands in the same respect, as though the vertue of those Sacraments did depend upon his ability to preach : Forasmuch as the doctrine both of Baptism, and of the Lords Supper is sufficiently set down in the Book of Common prayer to be used at the administration of the Sacraments, as nothing can be added unto it that is material, and necessary : We do require, and charge every such person seduced as aforesaid, to reform that their wilfulness, and to submit himself to the order of the Church in that behalf, both the said Sacraments being equally effectual, whether they be ministred by a Minister that is no preacher, or by one that is a preacher. And if any hereafter shall offend herein, or leave their own Parish Churches in that respect, and communicate or cause their children to be baptized in other Parishes abroad, and will not be moved thereby to reform that their error, and un-

lawful course: let them be presented to the Ordinary of the place by the Minister, Church-wardens, and Side-men or Quest-men of the Parishes where they dwell, and there receive such punishment by Ecclesiastical censures, as such obstinacy doth worthily deserve: that is, Let them (persisting in their wilfulness) be suspended, and then after a months further obstinacy, Excommunicated. And likewise if any Parson, Vicar, or Curat, shall after the publishing hereof, either receive to the Communion any such persons which are not of his own Church, and Parish, or shall baptize any of their children, thereby strengthning them in their said errors: Let him be suspended, & not be released thereof, until he do faithfully promise, that he will not afterwards offend therein.

L VIII.

Ministers reading Divine Service, and administering the Sacraments, to wear Surplices, and Graduats, therewithall Hoods.

EVery Minister saying the publick prayers, or ministring the Sacraments or other Rites of the Church, shall wear a decent, & comely Surplice with sleeves, to be provided at the charge of the Parish. And if any question arise touching the matter, decency, or comeliness thereof, the same shall be decided by the discretion of the Ordinary. Furthermore such Ministers as are Graduats, shall wear upon their Surplices at such time, such Hoods as by the orders of the Universities are agreeable to their degrees, which no Minister shall wear (being no Graduat) under pain of suspension. Notwithstanding

standing it shall be lawful for such Ministers as are not Graduates, to wear upon their Surplices, instead of Hoods, some decent Tippet of black, so it be not Silk.

LIX.

Ministers to Catechize every Sunday.

EVery Parson, Vicar, or Curat, upon every Sunday, and Holy-day before Evening Prayer, shall, for half an hour or more, examine, and instruct the youth, and ignorant persons of his Parish in the ten Commandements, the Articles of the Belief, and in the Lords Prayer: and shall diligently hear, instruct, and teach them the Catechism set forth in the Book of Common Prayer. And all Fathers, Mothers, Masters and Mistresses, shall cause their Children, Servants, and Apprentices which have not learned the Catechism, to come to the Church at the time appointed, obediently to hear, and to be ordered by the Minister, until they have learned the same. And if any Minister neglect his duty herein, let him be sharply reprov'd upon the first complaint, and true notice thereof given to the Bishop or Ordinary of the place. If after submitting himself, he shall wilfully offend therein again, let him be suspended. If so the third time, there being little hope that he will be therein reformed, then excommunicated, and so remain until he will be reformed. And likewise if any of the said Fathers, Mothers, Masters, or Mistresses, Children, Servants or Apprentices, shall neglect their duties, as the one sort, in not causing them to come, and the other, in refusing

sing to learn, as aforesaid, Let them be suspended by the Ordinaries, (if they be not children) and if they so persist by the space of a month, then let them be Excommunicated.

L X

Confirmation to be performed once in three years.

FOrasmuch as it hath been a solemn, antient, and laudable custom in the Church of God, continued from the Apostles time, that all Bishops should lay their hands upon children baptized, and instructed in the Catechism of Christian Religion, praying over them, and blessing them: which we commonly call *Confirmation*: and that this holy action hath been accustomed in the Church in former ages, to be performed in the Bishops Visitation, every third year: We will and appoint, that every Bishop, or the Suffragan in his accustomed Visitation, do in his own person carefully observe the said custom. And if in that year, by reason of some infirmity, he be not able personally to visit, then he shall not omit the execution of that duty of *Confirmation* the next year after, as he may conveniently.

L X I.

Ministers to prepare children for Confirmation

EVery minister that hath Cure, and charge of souls, for the better accomplishing of the Orders, prescribed in the book of Common prayer concerning *Confirmation*, shall take such especiall care as that none may be presented to the Bishop for him to lay his hand upon, but such as can render

an account of their faith according to the Catechism in the said Book contained. And when the Bishop shall assign any time for the performance of that part of his duty, every such Minister shall use his best endeavour to prepare, and make able, and likewise to procure as many as he can to be then brought, and by the Bishop to be confirmed.

L X I I.

Ministers, not to marry any persons without Banes or Licence.

NO Minister upon pain of suspension *per trienium ipso facto*, shall celebrate Matrimony between any persons, without a Faculty or Licence granted by some of the Persons in these our constitutions expressed, except the Banes of Matrimony have been first published three several Sundays or Holy-days in the time of Divine service in the Parish Churches or Chapels where the said parties dwell, according to the book of Common Prayer. Neither shall any Minister, upon the like pain, under any pretence whatsoever, joyn any Persons so licensed in Marriage at any unseasonable times, but onely between the hours of eight and twelve in the forenoon, nor in any private place, but either in the said Churches or Chapels where one of them dwelleth, and likewise in time of Divine Service: nor when Banes are thrice asked (and no Licence in that respect necessary) before the Parents or Governors of the parties to be married being under the age of twenty and one years, shall either personally, or by sufficient testimony, signify to him their consents given to the said marriage.

Ministers.

Ministers of exempt Churches, not to Marry without Banes or License.

EVery Minister who shall hereafter celebrate Marriage betwixt any persons contrary to our said Constitutions, or any part of them, under colour of any peculiar Liberty or Priviledge claimed to appertain to certain Churches, and Chapels, shall be suspended, *per triennium*, by the Ordinary of the place where the offence shall be committed. And if any such Minister shall afterwards remove from the place where he hath committed that fault, before he be suspended, as is aforesaid, then shall the Bishop of the Diocess, or Ordinary of the place where he remaineth, upon certificate under the hand and seal of the other Ordinary, from whose jurisdiction he removed, execute that censure upon him.

Ministers solemnly to bid Holy-days.

EVery Parson, Vicar, or Curat, shall in his several charge declare to the people every Sunday at the time appointed in the Communion Book, whether there be any Holy-days or Fasting-days the week following. And if any do hereafter wittingly offend herein, and being once admonished thereof by his Ordinary, shall again omit that duty; let him be censured according to Law, untill he submit himself to the due performance of it.

LXV.

Ministers solemnly to denounce Recusants, and Excommunicants.

ALl Ordinaries shall in their severall Jurisdictions carefully see, and give order, that aswell those who for obstinate refusing to frequent Divine Service established by publick authority within this Realm of *England*, as those also (especially of the better sort, and condition) who for notorious contumacy, or other notable crimes, stand lawfully excommunicate (unless within three months immediately after the said sentence of Excommunication pronounced against them, they resolve themselves, and obtain the benefit of Absolution) be every six months ensuing, aswell in the Parish Church, as in the Cathedral Church of the Diocese in which they remain, by the Minister openly in time of Divine Service upon some Sunday, denounced, and declared Excommunicate, that others may be thereby both admonished to refrain their company, and society, and excited the rather to procure out a Writ *De Excommunicato capiendo*, thereby to bring, & reduce them into due order & obedience. Likewise the Register of every Ecclesiastical Court, shall yearly between *Michaelmas*, and *Christmas*, duly certify the Archbishop of the Province, of all, and singular the premises aforesaid.

LXVI.

Ministers to conferr with Recusants.

EVery Minister being a Preacher, and having any Popish Recusant or Recusants in his Parish, and thought fit by the

the Bishop of the Diocess, shall labour diligently with them from time to time, thereby to reclaim them from their errors. And if he be no Preacher, or not such a Preacher, then he shall procure, if he can possibly, some that are Preachers so qualified, to take pains with them for that purpose. If he can procure none, then he shall inform the Bishop of the Diocess thereof, who shall not onely appoint some neighbor Preacher or Preachers adjoyning, to take that labour upon them, but himself also (as his important affairs will permit him) shall use his best endeavour by instruction, persuation and all good means he can devise, to reclaim both them, and all other within his Diocess so affected.

L X V I I.

Ministers to visit the sick.

WHen any person is dangerously sick in any Parish, the Minister or Curat (having knowledge thereof) shall resort unto him or her, (if the disease be not known or probably suspected to be infectious) to instruct, and comfort them in their distress, according to the order of the Communion book, if he be no Preacher; or if he be a Preacher, then as he shall think most needful, and convenient. And when any is passing out of this life, a Bell shall be tolled, and the Minister shall not then slack to do his last duty. And after the parties death (if it so fall out) there shall be rung no more but one short peal, and one other before the burial, and one other after the buriall,

Ministers

LXVIII.

Ministers not to refuse to Christen or Bury.

NO Minister shall refuse or delay to christen any Child according to the form of the Book of Common Prayer, that is brought to the Church to him upon Sundayes or Holy-dayes to be christened, or to bury any corps that is brought to the Church or Church-yard (convenient warning being given him thereof before) in such manner, and form as is prescribed in the said book of Common Prayer. And if he shall refuse to Christen the one, or bury the other, except the party deceased were denounced excommunicated *Majori excommunicatione*, for some grievous, and notorious crime, (and no man able to testify of his repentance) he shall be suspended by the Bishop of the Diocess from his Ministry by the space of three months.

LXIX.

Ministers not to deferr Christning, if the child be in danger.

IF any Minister being duly, without any manner of collusion informed of the weakness, and danger of death, of any Infant unbaptized in his Parish, and thereupon desired to go or come to the place where the said Infant remaineth, to baptize the same, shall either wilfully refuse to do, or of purpose, or of gross negligence, shall so deferr the time, as when he might conveniently have resorted to the place, and have baptized the said Infant, it dieth through such his default unbaptized: the said Minister shall be suspended for

three months, and before his restitution shall acknowledge his fault, and promise before his Ordinary, that he will not wittingly incur the like again. Provided that where there is a Curat or a Substitute, this Constitution shall not extend to the Parson or Vicar himself, but the Curat or Substitute present.

LXX.

Ministers to keep a Register of Christnings, Weddings, and Burials.

IN every Parish Church, and Chapel, within this Realm, shall be provided one parchment Book at the charge of the Parish, wherein shall be written the day and year of every Christning, Wedding, and Burial, which have been in the Parish since the time that the Law was first made in that behalf, so far as the antient Book thereof can be procured, but especially since the beginning of the Reign of the late Queen. And for the safe keeping of the said Book, the Church wardens at the charge of the Parish, shall provide one sure Coffer with three Locks, and Keys, whereof the one to remain with the Minister, and the other two with the Church-wardens severall, so that neither the Minister without the two Church-wardens, nor the Church-wardens without the Minister, shall at any time take that Book out of the said Coffer. And henceforth upon every Sabbath day, immediately after Morning or Evening Prayer, the Minister, and Church-wardens shall take the said Parchment Book out of the said Coffer, and the Minister in the presence of the Church-wardens

dens shall write, and record in the said Book, the names of all Persons Christned, together with the names, & surnames of their Parents, and also the names of all persons married, and buried in that Parish, in the week before, and the day, and the year of every such Christning, Marriage, and Buriall : And that done, they shall lay up that Book, in the Coffer as before : and the Minister, and Church-wardens unto every page of that Book, when it shall be filled with such Incriptions, shall subscribe their names. And the Church-wardens shall once every year, within one month after the 25 day of *March*, transmit unto the Bishop of the Diocess, or his Chancellor, a true copy of the names of all Persons Christned, Married, or Buried in their Parish in the year before (ended the said 25 day of *March*) and the certain days, and months in which every such Christning, Marriage, and Burial was had, to be subscribed with the hands of the said Minister, and Church-wardens, to the end, the same may faithfully be preserved in the Registry of the said Bishop, which Certificate shall be received without Fee. And if the Minister or Church-wardens shall be negligent in performance of any thing herein contained, it shall be lawfull for the Bishop or his Chancellor to convent them, and proceed against every of them as contemners of this our Constitution.

Ministers not to Preach or administer the Communion in private houses.

NO Minister shall Preach or administer the holy Communion in any Private house, except it be in times of necessity, when any being either so impotent, as he cannot go to the Church, or very dangerously sick, are desirous to be partakers of that holy Sacrament, under pain of suspension for the first offence, & Excommunication for the second. Provided, that houses are here reputed for private houses, wherein are no Chapels dedicated, and allowed by the Ecclesiastical Laws of this Realm. And provided also under the pain before expressed, that no Chaplains do preach or administer the Communion in any other places, but in the Chapels of the said houses, and that also they do the same very seldom upon Sundays, and Holy-days. So that both the Lords and Masters of the said houses, and their families, shall at other times receive the holy Communion at the least once every year.

Ministers not to appoint publick or private Fasts, or prophecies, or to exercise, but by authority

NO Minister or Ministers, shall, without the Licence and direction of the Bishop of the Diocess first obtained, and had under his hand, and Seal, appoint or keep any solemn Fasts, either publickly or in any private houses, other than

than such as by law are or by publick authority shall be appointed, nor shall be wittingly present at any of them, under pain of suspension for the first fault, of Excommunication for the second, and of deposition from the Ministry for the third. Neither shall any Minister not licensed, as is aforesaid, presume to appoint or hold any meetings for Sermons, commonly tearmed by some, Prophecies, or Exercises, in Market Towns or other places, under the said pains: Nor without such Licence to attempt, upon any pretence whatsoever, either of possession or Obsession, by fasting, and prayers to cast out any Devil or Devils, under pain of imputation of Imposture or cozenage, and deposition from the Ministry.

LXXIII.

Ministers not to hold private Conventicles.

FOrasmuch as all Conventicles, and secret meetings of Priests, and Ministers, have been ever justly accounted very hurtful to the state of the Church wherein they live; We do now ordain, and constitute, That no Priests or Ministers of the Word of God, nor any other persons, shall meet together in any private house or elsewhere to consult upon any matter or course to be taken by them, or upon their motion or direction by any other, which may any way tend to the impeaching or depraving of the doctrine of the Church of *England*, or of the book of Common Prayer, or of any part of the government, and Discipline now established in the Church of *England*, under pain of excommunication *ipso facto*.

Decency

Decency in apparell enjoyned to Ministers.

THe true, ancient, and flourishing Churches of Christ being ever desirous that their Prelacy, and Clergy might be had as well in outward reverence, as otherwise regarded for the worthiness of their Ministry, did think it fit by a pre-script form of decent, and comely Apparel, to have them known to the people, and thereby to receive the honour, and estimation due to the especial Messengers, and Ministers of Almighty God. We therefore following their grave judgment, and the antient Custom of the Church of *England*, and hoping that in time new-fangleness of Apparel in some factious persons will die of it self, do constitute, and appoint, That the Arch-bishops, and Bishops shall not intermit to use the accustomed Apparel of their degrees. Likewise all Deans Masters of Colleges, Arch-deacons, and Prebendaries in Cathedral or Collegiat Churches, (being Priests or Deacons) Doctors in Divinity, Law, and Physick, Bachellors in Divinity, Masters of Arts, and Bachellors of Law, having any Ecclesiastical Living, shall usually wear Gowns with standing collars, and sleeves streight at the hands, or wide sleeves, as is used in the Universities, with Hoods or Tippetts of Silk or Sarcenet, and square Caps. And that all other Ministers, admitted or to be admitted into that Function, shall also usually wear the like Apparel, as is aforesaid, except Tippetts onely. We do further in like manner ordain, that all the said Ecclesiastical

Ecclesiastical persons above mentioned, shall usually wear in their journies, Cloakes with sleeves, commonly called Priests-Cloakes without guards, welts, long Buttons, or cuts. And no Ecclesiastical persons shall wear any Coife, or wrought Night-cap, but onely plain Night caps of black Silk, Satten, or Velvet. In all which particulars concerning the Apparel here prescribed, our meaning is not to attribute any holiness, or special worthiness to the said garments, but for decency, gravity, and orders, as is before specified. In private houses, and in their Studies, the said persons Ecclesiastical may use any comely, and Scholler-like Apparel. Provided, that it be not cut or pinkt, and that in publick they go not in their Dublet, and Hose, without Coats or Cassocks : and also that they wear not any light coloured Stockings. Likewise poor Beneficed men, and Curats, (not being able to provide themselves long Gowns) may go in short Gowns, of the fashion aforesaid.

L X X V.

Sober conversation required in Ministers.

NO Ecclesiastical persons shall at any time, other than for their honest necessities, resort to any Taverns or Ale houses, neither shall they board or lodge in any such places. Furthermore, they shall not give themselves to any base or servile labour, or to drinking or riot, spending their time idly by day or night, playing at Dice, Cards, or Tables, or any other unlawful game : but at all times convenient, they shall
hear

hear or read somewhat of the holy Scriptures, or shall occupy themselves with some other honest study or exercise, always doing the things which shall appertain to honesty, and endeavouring to profit the Church of God, having always in mind that they ought to excell all others in purity of life, and should be examples to the people to live well, and Christianly, under pain of Ecclesiastical censures to be inflicted with severity, according to the qualities of their offences.

L X X V I.

Ministers at no time to forsake their Calling.

NO man being admitted a Deacon or Minister, shall from thenceforth voluntarily relinquish the same, nor afterward use himself in the course of his life, as a Lay-man, upon pain of Excommunication. And the names of all such men so forsaking their calling, the Church-wardens of the Parish where they dwell, shall present to the Bishop of the Diocese, or to the Ordinary of the place, having Episcopal Jurisdiction.

Schole-Masters.

L X X V I I.

None to teach Schole without Licence.



NO man shall teach either in publick Schole, or private house, but such as shall be allowed by the Bishop of the Diocese, or Ordinary of the place under his hand, and Seal, being found meet as well for his learning

learning, and dexterity in teaching, as for sober and honest conversation, and also for right understanding of Gods true Religion, and also except he shall first subscribe to the first and third Articles afore mentioned simply, and to the two first clauses of the second Article.

LXXVIII.

Curats desirous to teach, to be licensed before others.

IN what Parish Church or Chapel soever there is a Curat which is a Master of Arts, or Bachelor of Arts, or is otherwise well able to teach youth, and will willingly so do, for the better encrease of his Living, and training up of children in principles of true Religion : We will, and ordain, that a Licence to teach youth of the Parish where he serveth, be granted to none by the Ordinary of that place but onely to the said Curat : provided always, that this constitution shall not extend to any Parish or Chapel in Country Towns, where there is a publick Schole founded already : In which case we think it not meet to allow any to teach Grammar, but onely him that is allowed for the said publick Schole.

LXXIX.

The duty of Schole-masters.

ALL Schole-masters shall teach in *English* or *Latin*, as the children are able to bear, the larger, or shorter Catechism heretofore by publick authority set forth. And as often as any Sermon shall be upon Holy, and Festival days, within the Parish where they teach, they shall bring their

Scholars to the Church where such Sermon shall be made, and there see them quietly, and soberly behave themselves, and shall examine them at times convenient after their return what they have born away of such Sermons. Upon other days, and at other times, they shall train them up with such sentences of holy Scripture, as shall be most expedient to induce them to all godliness: and they shall teach the Grammar set forth by King HENRY the eight, and continued in the times of King EDWARD the sixt, and Queen ELIZABETH of noble memory, and none other. And if any Schole-master being licensed, and having subscribed as aforesaid, shall offend in any of the premisses, or either speak, write, or teach against any thing whereunto he hath formerly subscribed (if upon admonition by the Ordinary he do not amend, and reform himself) let him be suspended from teaching Schole any longer.

Things appertaining to Churches.

L X X X.

The great Bible, and Book of Common-Prayer to be had in every Church.



THE Church-wardens or Quest-men of every Church and Chapel, shall at the charge of the Parish, provide the Book of Common Prayer lately explained in some few points by his Majesties authority according to the Laws, and his Highness prerogative

prerogative in that behalf, and that with all convenient speed, but at the furthest within two months after the publishing of these our Constitutions. And if any Parishes be yet unfurnished of the Bible of the largest volume, or of the Books of Homilies allowed by Authority: the said Church-wardens shall within convenient time provide the same at the like charge of the Parish.

LXXXI.

A Font of stone for Baptism in every Church.

ACcording to a former constitution, too much neglected in many places, we appoint, that there shall be a Font of stone in every Church and Chapel where Baptism is to be ministred: the same to be set in the ancient usual places. In which only Font the Minister shall baptize publicly.

LXXXII.

A decent Communion Table in every Church.

WHereas we have no doubt but that in all Churches within the Realm of *England*, convenient and decent Tables are provided, and placed, for the celebration of the holy Communion, we appoint that the same Tables shall from time to time be kept, and repaired, in sufficient and seemly manner, and covered in time of Divine Service with a carpet of Silk or other decent stuff thought meet by the Ordinary of the place, if any question be made of it, and with a fair linnen cloth at the time of the ministration as becometh that Table, and so stand, saving when the said holy

Communion is to be administred. At which time the same shall be placed in so good fort within the Church or Chancel, as thereby the Minister may be more conveniently heard of the Communicants in his Prayer, and ministration, and the Communicants also more conveniently, and in more number may communicate with the said Minister, and that the ten Commandments be set upon the East end of every Church, and Chapel, where the people may best see and read the same, and other chosen Sentences written upon the walls of the said Churches and Chapels, in places convenient, and likewise that a convenient seat be made for the Minister to read Service in. All these to be done at the charge of the Parish.

LXXXIII.

A Pulpit to be provided in every Church.

THe Church-wardens or Quest-men at the common charge of the Parishioners in every Church shall provide a comely & decent Pulpit, to be set in a convenient place within the same, by the discretion of the Ordinary of the place, if any question do arise, and to be there seemly kept for the preaching of Gods Word.

LXXXIV.

A chest for Alms in every Church.

THe Church-wardens shall provide, and have, within three months after the publishing of these Constitutions a strong chest, with an hole in the upper part thereof, to be provided

provided at the charge of the Parish (if there be none such already provided) having three keys. Of which, one shall remain in the custody of the Parson, Vicar, or Curat, and the other two in the custody of the Church-wardens for the time being, which Chest they shall set and fasten in the most convenient place, to the intent the Parishioners may put into it their Alms for their poor neighbours. And the Parson, Vicar, or Curat, shall diligently from time to time, and especially when men make their Testaments, call upon, exhort and move their neighbours to conferr, and give as they may well spare, to the said chest, declaring unto them, that whereas heretofore they have been diligent to bestow much substance, otherwise than God commanded, upon superstitious uses, now they ought at this time to be much more ready to help the poor, and needy, knowing that to relieve the poor is a sacrifice which pleaseth God; and that also whatsoever is given for their comfort, is given to Christ himself, and is so accepted of him, that he will mercifully reward the same. The which alms, and devotion of the people, the Keepers of the Keys shall yearly, quarterly, or oftner (as need requir-eth) take out of the chest, and distribute the same in the presence of most of the Parish, or six of the chief of them, to be truly, and faithfully delivered to their most poor, and needy neighbours.

Churches to be kept in sufficient reparations.

THe Church-wardens or Questmen shall take care, and provide, that the Churches be well and sufficiently repaired, and so from time to time kept, and maintained, that the Windows be well glazed, and that the Floors be kept paved, plain, and even, and all things there in such an orderly, and decent sort, without dust or any thing that may be either noisome, or unseemly, as becometh the House of God, and is prescribed in an Homily to that effect. The like care they shall take, that the Church-yard be well and sufficiently repaired, fenced and maintained, with Walls, Rails, or Pales, as have been in each place accustomed, at their charges unto whom by Law the same appertaineth: but especially they shall see that in every meeting of the Congregation, peace be well kept, and that all persons Excommunicated, and so denounced, be kept out of the Church.

LXXXVI.

Churches to be surveyed, and the decays certified to the high Commissioners.

EVery Dean, Dean and Chapter, Arch-deacon, and other which have authority to hold Ecclesiastical Visitations by Composition, Law or prescription, shall survey the Churches of his or their Jurisdiction, once in every three years in his own person, or cause the same to be done, and shall from time to time within the said three years, certify the high

high Commissioners for causes Ecclesiastical, every year, of such defects in any the said Churches, as he or they do find to remain unrepaired, and the names, and surnames of the parties faulty therein. Upon which certificate we desire that the said high Commissioners will *ex officio mero* send for such parties, and compell them to obey the just & lawful Decrees of such Ecclesiastical Ordinaries, making such certificates.

LXXXVII.

A Terrier of Glebe-lands, and other possessions belonging to Churches.

WEe ordain that the Arch-bishops, and all Bishops within their severall Diocesses, shall procure (as much as in them lieth) that a true note, and Terrier of all the Glebes, Lands, Meadows, Gardens, Orchards, Houses, Stocks, Implements, Tenements, and portions of Tythes lying out of their Parishes, (which belong to any Parsonage, or Vicarage or rurall Prebend,) be taken by the view of honest men in every Parish, by the appointment of the Bishop, whereof the Minister to be one, and be laid up in the Bishops Registry, there to be for a perpetual memory thereof.

LXXXVIII.

Churches not to be prophaned.

THe Church-wardens or Quest-men, and their Assistants shal suffer no Plays, Feasts, Banquets, Suppers, Church-ales, Drinkings, temporal Courts or Leets, Lay-juries, Musters, or any other prophane Usage, to be kept in the Church, Chapel, or Church-yard, neither the Bels to be

rung.

rung superstitiously, upon Holy-days or Eves, abrogated by the Book of Common-prayer, nor at any other times, without good cause to be allowed by the Minister of the place, and by themselves.

Church-wardens, or Quest-men, and Side-men, or Assistants.

LXXXIX

The choice of Church-wardens, and their accompt.



LI Church-wardens or Quest-men in every Parish, shall be chosen by the joint consent of the Minister and the Parishioners, if it may be. But if they cannot agree upon such a choice, then the Minister shall choose one, and the Parishioners another: and without such a joint or several choice, none shall take upon them to be Church-wardens, neither shall they continue any longer than one year in that office, except perhaps they be chosen again in like manner. And all Church-wardens at the end of their year, or within a month after at the most, shall before the Minister and the Parishioners give up a just account of such money as they have received, and also what particularly they have bestowed in reparations, and otherwise for the use of the Church. And last of all going out of their office, they shall truly deliver up to the Parishioners whatsoever money, or other things of right belonging to the Church or Parish, which remain in their hands, that it may be delivered over
by

by them to the next Church-wardens by Bill indented.

X C.

The choyce of Side-men, and their joynt Office with Church-wardens.

THe Church-wardens or Quest-men of every Parish, and two or three or more discreet persons in every Parish to be chosen for Side-men or Assistants, by the Minister and Parishioners, if they can agree, (otherwise to be appointed by the Ordinary of the Diocess) shall diligently see, that all the Parishioners duely resort to their Church upon all Sundayes, and Holydayes, and there continue the whole time of Divine Service: and none to walk or to stand idle, or talking in the Church, or in the Churchyard, or the Church-porch during that time. And all such as shall be found slack or negligent in resorting to the Church, (having no great, nor urgent cause of absence) they shall earnestly call upon them: and after due monition (if they amend not) they shall present them to the Ordinary of the place. The choyce of which persons, *viz.* Church-wardens or Quest-men, Side-men or Assistants, shall be yearly made in Easter week.

Constitutions, and
Parish Clerks.

XCI.

Parish Clerks to be chosen by the Minister.



O Parish Clerk upon any Vacation shall be chosen within the City of *London*, or elsewhere within the Province of *Canterbury*, but by the Parson or Vicar: or where there is no Parson or Vicar, by the Minister of that place for the time being: Which choyce shall be signified by the sayd Minister, Vicar, or Parson, to the Parishioners the next Sunday following in the time of Divine Service. And the said Clerk shall be of twenty years of age at the least: and known to the said Parson, Vicar, or Minister to be of honest conversation, and sufficient for his Reading, Writing, and also for his competent skill in singing (if it may be.) And the said Clerks so chosen shall have and receive their antient wages, without fraud or diminution, either at the hands of the Church-wardens at such times as hath been accustomed, or by their own collection, according to the most antient custom of every Parish.

Ecclesi-

Ecclesiastical Courts belonging to the
Arch-Bishops Jurisdiction.

XCII.

None to be cited into divers Courts for probate of the same Will.



OR as much as many heretofore have been by Apparitors, both of inferiour Courts, and of the Courts of the Arch-bishops Prerogative, much distracted, and diversly called and summoned for probate of Wills, or to take administrations of the goods of persons dying intestate, and are thereby vexed and grieved, with many causeless and unnecessary troubles, molestations, and expences: We constitute, and appoint, That all Chancellours, Commissaries, or Officials, or any other exercising Ecclesiastical Jurisdiction whatsoever, shall at the first, charge with an Oath all persons called, or voluntarily appearing before them for the probate of any Will, or the Administration of any goods, whether they know, or (moved by any special inducement) do firmly believe that the party deceased (whose Testament or goods depend now in question) had at the time of his or her death, any goods or good debts in any other Diocese or Dioresses, or Peculiar Jurisdiction within that Province, than in that wherein the said party died, amounting to the value of 5 l. And if the said person cited, or voluntarily appearing before him, shall upon his oath affirm, That he knoweth, or (as aforesaid)

firmly believeth, that the said party deceased had goods or good debts in any other Diocess or Dioceſſes, or peculiar Jurisdiction within the said Province, to the value aforesaid, and particularly specify and declare the same: then shall he presently dismiss him, not presuming to intermeddle with the probate of the said Will, or to grant Administration of the goods of the party so dying intestate: neither shall he require or exact any other charges of the said parties more than such only as are due for the Citation, and other Process had and used against the said parties, upon their further contumacy: but shall openly, and plainly declare, and profess, that the said cause belongeth to the Prerogative of the Arch-bishop of that Province, willing and admonishing the party to prove the said Will, or require Administration of the said goods, in the Court of the said Prerogative, and to exhibit before him the said Judge, the probate or administration under the Seal of the Prerogative, within forty daies next following. And if any Chancellor, Commissary, Official, or other exercising Ecclesiastical Jurisdiction whatsoever, or any their Register shall offend herein, let him be *ipso facto* suspended from the execution of his office, not to be absolved or released, untill he have restored to the party all expences by him laid out contrary to the tenour of the premisses: and every such probate of any Testament or administration of goods so granted, shall be held void and frustrate to all effects of the Law
what-

whatsoever. Furthermore we charge, and enjoyn, that the Register of every inferiour Judg do, without all difficulty or delay, certifie, and inform the Apparitor of the Prerogative-court, repairing unto him once a moneth, & no oftner, what Executors or Administrators have been by the said Judg, for the incompetency of his own Jurisdiction, dismissed to the said Prerogative Court within the moneth next before, under pain of a moneths suspension from the exercise of his Office for every default therein. Provided, that this Canon, or any thing therein contained, be not prejudicial to any composition between the Archbishop and any Bishop, or other Ordinary, nor to any inferiour Judg that shall grant any probate of Testament, or administration of goods, to any party that shall voluntarily desire it, both out of the said inferiour Court, and also out of the Prerogative. Provided likewise, that if any man die *in itinere*, the goods that he hath about him at that present, shall not cause his Testament or Administration to be liable unto the Prerogative Court.

XCIII.

The Rate of Bona notabilia liable to the Prerogative Court.

Furthermore we decree and ordain, that no Judg of the Archbishops Prerogative shall henceforward cite, or cause to be cited *ex officio* any person whatsoever to any of the aforesaid intents, unless he have knowledge that the party deceased was at the time of his death possessed of goods

goods & chattels in some other Diocess or Dioceſſes, or peculiar Jurisdiction within that Province than in that wherein he died, amounting to the value of five pounds at the least : decreeing and declaring, that whoſo hath not goods in divers Dioceſſes to the said sum or value, shall not be accounted to have *bona notabilia*. Alwaies provided, that this clause here, and in the former Constitution mentioned, shall not prejudice those Dioceſſes where by composition or custom *bona notabilia* are rated at a greater sum. And if any Judge of the Prerogative Court, or any his Surrogate, or his Register, or Apparitor, shall cite or cause any person to be cited into his Court, contrary to the tenor of the premises, he shall restore to the party so cited all his costs and charges, and the acts and proceedings in that behalf shall be held void and frustrate. Which expences, if the said Judge, or Register, or Apparitor shall refuse accordingly to pay, he shall be suspended from the exercise of his Office, untill he yield to the performance thereof.

XCIV.

None to be cited into the Arches or Audience, but dwellers within the Archbishops Dioceſs or Peculiars.

No Dean of the Arches nor Official of the Archbishops Consistory, nor any Judge of the Audience, shall henceforward in his own name or in the name of the Archbishop, either *ex officio* or at the instance of any party, originally cite, summon, or any way compel, or procure to be cited,

cited, summoned, or compelled, any person which dwelleth not within the particular Diocess or Peculiar of the said Archbishop, to appear before him or any of them, for any cause or matter whatsoever belonging to Ecclesiastical cognizance, without the licence of the Dioceſan firſt had and obtained in that behalf, other than in ſuch particular caſes only as are expreſſy excepted and reſerved in and by a Statute *Ann. 23. H.8.c.9.* And if any of the ſaid Judges ſhall offend herein, he ſhall for every ſuch offence be ſuſpended from the exerciſe of his office for the ſpace of three whole moneths.

XCV.

The Reſtraint of double Quarrels.

ALbeit by former Conſtitutions of the Church of *England*, every Biſhop hath had two moneths ſpace to enquire and inform himſelf of the ſufficiency and qualities of every Miniſter, after he hath been preſented unto him to be inſtituted into any Benefice: yet for the avoiding of ſome inconveniences, we do now abridge and reduce the ſaid two moneths unto eight and twenty daies only. In reſpect of which abridgment, we do ordain & appoint, that no double Quarrel ſhall hereafter be granted out of any of the Archbiſhops Courts at the ſuit of any Miniſter whoſoever, except he ſhall firſt take his perſonal oath, that the ſaid eight and twenty daies at the leaſt are expired, after he firſt tendered his preſentation to the Biſhop, and that he reſuſed to grant him

him Institution thereupon : or shall enter bonds with sufficient sureties to prove the same to be true, under pain of suspension of the Granter thereof from the execution of his Office, for half a year *toties quoties* to be denounced by the said Archbishop, and Nullity of the double Quarrel aforesaid, so unduly procured, to all intents and purposes whatsoever. Alwaies provided, that within the said eight and twenty daies, the Bishop shall not institute any other, to the prejudice of the said party before presented, *sub pœna nullitatis*.

XCVI.

Inhibitions not to be granted without the subscription of an Advocate.

THat the Jurisdictions of Bishops may be preserved (as neer as may be) entire and free from prejudice, and that for the behoof of the Subjects of this Land, better provision be made, that henceforward they be not grieved with frivolous and wrongful suits, and molestations : It is ordained, and provided, that no Inhibition shall be granted out of any Court, belonging to the Archbishop of *Canterbury*, at the instance of any party, unless it be subscribed by an Advocate practising in the said Court : which the said Advocate shall do freely, not taking any Fee for the same, except the the party prosecuting the suit, do voluntarily bestow some gratuity upon him for his counsel and advice in the said cause. The like course shall be used in granting forth any
Inhibition

Inhibition at the instance of any party by the Bishop or his Chancellor against the Arch-deacon, or any other person exercising Ecclesiastical jurisdiction: and if in the Court or Consistory of any Bishop there be no Advocate at all, then shall the subscription of a Proctor, practising in the same Court, be sufficient.

XCVII.

Inhibitions not to be granted until the Appeal be exhibited to the Judge.

IT is further ordered, and decreed, that henceforward no Inhibition be granted by occasion of any Interlocutory decree, or in any cause of correction whatsoever, except under the form aforesaid: and moreover that before the going out of any such Inhibition, the Appeal it self, or a copy thereof (avouched by oath to be just and true) be exhibited to the Judge, or his lawful Surrogate, whereby he may be fully informed, both of the quality of the crime, and of the cause of the grievance, before the granting forth of the said Inhibition. And every Appellant or his lawful Proctor shall, before the obtaining of any such Inhibition, shew and exhibit to the Judge or his Surrogate in writing, a true copy of those Acts wherewith he complaineth himself to be aggrieved, and from which he appealeth, or shall take a corporal oath that he hath performed his diligence, and true endeavour for the obtaining of the same, and could not obtain it at the hands of the Register in the Countrey,

or his Deputy, tendering him his Fee. And if any Judge or Register shall either procure or permit any Inhibition to be sealed, so as is said, contrary to the form and limitation above specified, let him be suspended from the execution of his office, for the space of three moneths: If any Proctor, or other person whatsoever by his appointment, shall offend in any of the premiffes, either by making or sending out any Inhibition, contrary to the tenor of the said premiffes, let him be removed from the exercise of his office for the space of a whole year, without hope of release or restoring.

XCVIII.

Inbibitions not to be granted to factious Appellants, unless they first subscribe.

FOrasmuch as they who break the Laws cannot in reason claime any benefit or protection by the same; We decree and appoint, that after any Judge Ecclesiastical hath proceeded judicially against obstinate and factious persons, and contemnners of Ceremonies, for not observing the Rites and Orders of the Church of *England*, or for contempt of publick Prayer, no Judge *ad quem*, shall admit or allow any his or their Appeals, unless he having first seen the original Appeal, the party appellant do first personally promise and vow, that he will faithfully keep and observe all the Rites and Ceremonies of the Church of *England*, as also the prescript form of Common Prayer: and do likewise subscribe to the three Articles formerly by us specified and declared.

None

None to marry within the degrees prohibited.

NO persons shall marry within the degrees prohibited by the Laws of God, and expresse in a Table set forth by authority in the year of our Lord God 1563. and all Marriages so made and contracted shall be adjudged incestuous and unlawful, and consequently shall be dissolved as void from the beginning, and the parties so married shall by course of law be separated. And the aforesaid Table shall be in every Church publicly set up, and fixed at the charge of the Parish.

C.

None to marry under xxi. years, without their Parents consent.

NO children under the age of one and twenty years compleat, shall contract or marry without the consent of their Parents, or of their Guardians and Governours, if their Parents be deceased.

CI.

By whom Licences to marry without Banns shall be granted, and to what sort of persons.

NO Faculty or Licence shall be henceforth granted for solemnization of Matrimony betwixt any parties, without thrice open publication of the Banns, according to the Book of Common Prayer, by any person exercising any Ecclesiastical Jurisdiction, or claiming any Privileges in the right of their Churches : but the same shall be granted

only by such as have Episcopal authority, or the Commissary for Faculties, Vicars general of the Archbishops and Bishops *sede plena*, or *sede vacante*, the Guardian of the Spiritualities, or Ordinaries exercising of right Episcopal Jurisdiction in their several Jurisdictions respectively, and unto such persons only as be of good state and quality, and that upon good caution and security taken.

CII.

Security to be taken at the granting of such Licences, and under what condition.

THe security mentioned shall contain these conditions: First, that at the time of the granting every such Licence, there is not any impediment or precontract, consanguinity, affinity, or other lawful cause to hinder the said marriage. Secondly, that there is not any controversie or suit depending in any Court before any Ecclesiastical Judge, touching any contract or marriage of either of the said parties with any other. Thirdly, that they have obtained thereunto the express consent of their parents (if they be living) or otherwise of their Guardians or Governours. Lastly, that they shall celebrate the said Matrimony publicly in the Parish Church or Chapel where one of them dwelleth, and in no other place, and that between the hours of eight and twelve in the forenoon.

CIII.

Oathes to be taken for the conditions.

FOr the avoiding of all fraud and collusion in the obtaining of such Licences and Dispensations : We further constitute and appoint, That before any Licence for the Celebration of Matrimony, without publication of Banns be had or granted, it shall appear to the Judg by the oathes of two sufficient witnesses , one of them to be known either to the Judg himself, or to some other person of good reputation then present , and known likewise to the said Judg, that the expresse consent of the Parents , or Parent if one be dead, or Guardians, or Guardian of the parties is thereunto had and obtained. And furthermore that one of the parties personally swear, that he believeth there is no let or impediment of precontract, kindred , or alliance , or of any other lawful cause whatsoever, nor any suit commenced in any Ecclesiastical Court, to bar or hinder the proceeding of the said Matrimony , according to the tenor of the foresaid Licence.

CIV.

An exception for those that are in Widow-hood.

IF both the parties which are to marry being in Widow-hood, do seek a Faculty for the forbearing of Banns, then the clauses before-mentioned , requiring the parents consents may be omitted : but the Parishes where they dwell both shall be expressed in the Licence , as also the Parish
named

named where the Marriage shall be celebrated. And if any Commissary for Faculties, Vicars general, or other the said Ordinaries shall offend in the premisses, or any part thereof, he shall for every time so offending, be suspended from the execution of his office for the space of six months: and every such Licence or Dispensation shall be held void to all effects and purposes, as if there had never been any such granted: and the parties marrying by vertue thereof, shall be subject to the punishment which are appointed for clandestine Marriages.

C V.

No Sentence for Divorce to be given upon the sole confession of the parties.

FOrasmuch as matrimonial causes have been alwaies reckoned and reputed amongst the weightiest, and therefore require the greater caution, when they come to be handled and debated in judgment, especially in causes wherein Matrimony having been in the Church duely solemnized, is required upon any suggestion or pretext whatsoever to be dissolved or annulled; We do straightly charge and enjoyn, that in all proceedings to Divorce and Nullities of Matrimony, good circumspection and advice be used, and that the truth may (as far as possible) be sifted out by the deposition of witnesses, and other lawful proofs and evictions, and that credit be not given to the sole confession of the parties themselves, howsoever taken upon oath, either within or without the Court.

No

CVI.

No Sentence for Divorce to be given but in open Court.

NO sentence shall be given either for separation *a thoro & mensa*, or for annulling of pretended Matrimony, but in open Court, and in the seat of Justice, and that with the knowledge and consent either of the Archbishop within his province, or of the Bishop within his Diocese, or of the Dean of the Arches, the Judge of the Audience of *Canterbury*, or of the Vicars general, or other principal Officials, or *sede vacante*, of the Guardians of the the Spiritualities, or other Ordinaries to whom of right it appertaineth, in their several Jurisdictions and Courts, and concerning them only that are then dwelling under their jurisdictions.

CVII.

In all Sentences for Divorce, bonds to be taken for not marrying, during each others life.

IN all Sentences pronounced only for Divorce and Separation, *a thoro & mensa*, there shall be a caution and restraint inserted in the Act of the said Sentence, That the parties so separated, shall live chastly, and continently: neither shall they, during each others life, contract Matrimony with other person. And for the better observing of this last clause, the said Sentence of Divorce shall not be pronounced, until the party or parties requiring the same, have given good and sufficient caution, and security into the Court, that they will not any way break or transgress the said restraint or prohibition.

The

The penalty for Judges offending in the premisses.

ANd if any Judg giving Sentence of Divorce or Separation, shall not fully keep and observe the premisses, he shall be by the Archbishop of the Province, or by the Bishop of the Diocess, suspended from the exercise of his Office for the space of a whole year, and the sentence of separation so given, contrary to the form aforesaid, shall be held void to all intents and purposes of the Law, as if it had not at all been given or pronounced.

Ecclesiastical Courts belonging to the Jurisdiction of Bishops and Arch-deacons, and the proceedings in them.

Notorious Crimes and Scandals to be certified into Ecclesiastical Courts by Presentment.

IF any offend their brethren, either by Adultery, Whoredom, Incest, or Drunkenness, or by Swearing, Ribaldry, Usury, or any other uncleanness and wickedness of life, the Churchwardens or Questmen and Sidemen in their next Presentments to their Ordinaries, shall faithfully present all and every the said offenders, to the intent that they and every of them may be punished by the severity of the Laws, according to their deserts, and such notorious offenders shall not be admitted to the holy Communion till they be reformed. Schif-

CX.

Schismaticks to be presented.

IF the Churchwardens or Questmen or Assistants, do or shall know any man within their Parish, or elsewhere, that is a hinderer of Gods Word to be read or sincerely preached, or of the execution of these our Constitutions, or a fautor of any usurped or forein power by the Laws of this Realm justly rejected and taken away, or a defender of Popish and erronious doctrine: they shall detect and present the same to the Bishop of the Diocess, or Ordinary of the place, to be censured and punished according to such Ecclesiastical Laws as are prescribed in that behalf.

CXI.

Disturbers of Divine Service to be presented.

IN all Visitations of Bishops and Archdeacons, the Churchwardens or Questmen and Sidemen shall truly and personally present the names of all those, which behave themselves rudely or disorderly in the Church, or which by untimely ringing of Bells, by walking, talking, or other noise, shall hinder the Minister or Preacher.

CXII.

Not Communicants at Easter to be presented.

THe Minister, Churchwardens, Questmen and Assistants of every Parish Church and Chapel, shall yearly, within forty daies after Easter, exhibit to the Bishop or his Chancellor, the names and surnames of all Parishioners, as-

well men as women, which being of the age of sixteen yeers, received not the Communion at Easter before.

CXIII.

Ministers may present.

BEcause it often cometh to pass, that the Churchwardens, Sidemen, Questmen, and such other persons of the Laytie as are to take care for the suppressing of sin and wickedness in their severall Parishes, as much as in them lieth, by admonition, reprehension, and denunciation to their Ordinaries, do forbear to discharge their duties therein, either through fear of their Superiors, or through negligence, more than were fit, the licentiousness of these times considered: We ordain, that hereafter every Parson and Vicar, or in the lawful absence of any Parson or Vicar, then their Curates and Substitutes may joyn in every presentment, with the said Churchwardens, and the rest above-mentioned at the times hereafter limited, if they the said Churchwardens, Sidemen, and the rest will present such enormities as are apparant in the Parish: or if they will not, then every such Parson and Vicar, or, in their absence as aforesaid, their Curats may themselves present to their Ordinaries at such times, and when else they think it meet, all such crimes as they have in charge, or otherwise, as by them (being the persons that should have the chief care for the suppressing of sin and impiety

impiety in their Parishes) shall be thought to require due reformation. Provided alwaies, that if any man confess his secret and hidden sins to the Minister for the unburthening of his conscience, and to receive spiritual consolation and ease of mind from him. We do not any way bind the said Minister by this our Constitution, but do straightly charge and admonish him, that he do not at any time reveal and make known to any person whatsoever, any crime or offence so committed to his trust and secrecy (except they be such crimes as by the Laws of this Realm, his own life may be called into question for concealing the same) under pain of irregularity.

CXIV.

Ministers shall present Recusants.

EVery Parson, Vicar, or Curat shall carefully inform themselves every year hereafter, how many Popish Recusants, men, women, and children above the age of thirteen yeers, and how many being Popishly given (who though they come to the Church, yet do refuse to receive the Communion) are inhabitants, or make their abode, either as Sojourners or common Guests in any of their severall Parishes, and shall set their true names in writing (if they can learn them) or otherwise, such names as for the time they carry, distinguishing the absolute Recusants from half Recusants: and the same so far as they know and believe, so distinguished and set down under their hands, shall truly

present to their Ordinaries before the feast of the Nativity next ensuing, under pain of suspension to be inflicted upon them by their said Ordinaries : and so every year hereafter upon the like pain, before the feast of Saint *John Baptist*. Also we ordain, that all such Ordinaries, Chancellors, Commissaries, Arch-deacons, Officials, and all other Ecclesiastical Officers, to whom the said presentments shall be exhibited, shall likewise within one moneth after the receipt of the same, under pain of suspension by the Bishop from the execution of their Offices for the space of half a year (as often as they shall offend therein) deliver them, or cause to be delivered to the Bishop respectively : who shall also exhibit them to the Archbishop within six weeks, and the Archbishop to his Majesty within other six weeks, after he hath received the said presentments.

CXV.

Ministers, and Churchwardens not to be sued for presenting.

WHereas for the reformation of criminous persons, and disorders in every Parish, the Church-wardens, Questmen, Side-men, and such other Church-Officers are sworn, and the Minister charged, to present as well the crimes, and disorders committed by the said criminous persons, as also the common fame which is spread abroad of them, whereby they are often maligned, and sometimes troubled by the said Delinquents or their friends : We do admonish, and exhort all Judges both Ecclesiastical and Temporal, as they regard
and.

and reverence the fearful Judgment seat of the highest Judge, that they admit not in any of their Courts, any complaint, plea, suit, or suits against any such Church-wardens, Quest-men, Side-men, or other Church Officers, for making any such presentments, nor against any Minister for any presentment that he shall make; all the said presentments tending to the restraint of shameless impiety, and considering that the rules both of charity and government do presume that they did nothing therein of malice, but for the discharge of their consciences.

CXVI.

Church-wardens not bound to present oftner than twice a year.

NO Church-wardens, Quest-men, or Sidemen of any Parish shall be enforced to exhibit their presentments to any having Ecclesiastical Jurisdiction above once in every year, where it hath been no oftner used, nor above twice in any Diocess whatsoever, except it be at the Bishops Visitation. For the which presentments of every Parish Church or Chapel, the Register of any Court where they are to be exhibited, shall not receive in one year above four pence, under pain for every offence therein, of suspension from the execution of his office for the space of one moneth *toties quoties*. Provided alwaies, that as good occasion shall require, it shall be lawful for every Minister, Church-wardens, and Side-men, to present offenders as often as they shall think meet. And likewise for any godly disposed person, or for any

Eccle-

Ecclesiastical Judg, upon knowledge or notice given unto him or them, of any enormous crime within his Jurisdiction, to move the Minister, Church-wardens, or Side-men, as they tender the glory of God, and reformation of sin, to present the same, if they shall find sufficient cause to induce them thereunto, that it may be in due time punished, & reformed. Provided, that for these voluntary presentments, there be no Fee required or taken of them, under the pain aforesaid.

CXVII.

Church-wardens not to be troubled for not presenting oftner than twice a year.

NO Church-wardens, Quest-men, or Side-men shall be called or cited, but only at the said time or times before limited, to appear before any Ecclesiastical Judg whatsoever, for refusing at other times to present any faults committed in their Parishes, and punishable by Ecclesiastical Laws. Neither shall they, or any of them, after their presentments exhibited at any of those times, be any further troubled for the same, except upon manifest and evident proof it may appear, that they did then willingly, and wittingly, omit to present some such publique crime or crimes as they knew to be committed, or could not be ignorant that there was then a publique fame of them, or unless there be very just cause to call them for the explanation of their former presentments. In which case of wilful omission, their Ordinaries shall proceed against them in such sort, as in causes

causes of wilful perjury in a Court Ecclesiastical it is already by Law provided.

CXVIII.

The old Churchwardens to make their presentments before the new be sworn.

THe Office of all Church-wardens and Side-men shall be reputed ever hereafter to continue, until the new Church-wardens that shall succeed them, be sworn, which shall be the first week after Easter, or some week following, according to the direction of the Ordinary. Which time so appointed, shall alwaies be one of the two times in every year, when the Minister or Church-wardens, and Side-men of every Parish shall exhibit to their several Ordinaries, the presentments of such enormities as have happened in their Parishes, since their last presentments. And this duty they shall perform before the newly chosen Church-wardens, and Side-men be sworn, and shall not be suffered to pass over the said presentments to those that are newly come into Office, and are by intendment ignorant of such crimes, under pain of those censures which are appointed for the reformation of such dalliers and dispensers with their own consciences and Oaths.

CXIX.

Convenient time to be assigned for framing presentments.

FOr the avoiding of such inconveniences as heretofore have happened by the hasty making of Bills of presentments,

ments, upon the daies of the Visitation; and Synods: it is ordered, That alwaies hereafter every Chancellor, Arch-Deacon, Commissary, and Official, and every other person having Ecclesiastical Jurisdiction, at the ordinary time when the Church-wardens are sworn; and the Archbishop, and Bishops, when he or they do summon their Visitation, shall deliver; or cause to be delivered to the Church-wardens, Questmen, and Side-men of every Parish, or to some of them, such books of Articles as they or any of them shall require for the year following, the said Church-wardens, Quest-men and Side-men to ground their presentments upon, at such times as they are to exhibit them. In which Book shall be contained the form of an Oath which must be taken immediately before every such presentment: to the intent that having before-hand time sufficient, not only to peruse, and consider what the said Oath shall be, but the Articles also whereupon they are to ground their presentments, they may frame them at home both advisedly and truly, to the discharge of their own consciences, after they are sworn, as becometh honest and godly men.

C X X.

None to be cited into Ecclesiastical Courts by Process of Quorum nomina.

NO Bishop, Chancellor, Arch-deacon, Official or other Ecclesiastical Judg shall suffer any general Processes of *Quorum nomina*, to be sent out of his Court: except the

the names of all such as thereby are to be cited, shall be first expressly entred by the hand of the Register, or his Deputy, under the said Proccesses, and the said Proccesses and names be first subscribed by the Judg, or his Deputy, and his Seal thereto affixed.

CXXI.

None to be cited into several Courts for one crime.

IN places where the Bishop, and Arch-deacon do by prescription or composition visit at several times in one and the same year, lest for one and the self-same fault any of his Majesties Subjects should be challenged, and molested in divers Ecclesiastical Courts: We order and appoint, That every Arch-deacon, or his Official, within one moneth after the Visitation ended that year, and the presentments received, shall certifie under his Hand and Seal, to the Bishop or his Chancellor, the names and crimes of all such as are detected and presented in his said Visitation, to the end the Chancellor shall henceforth forbear to convent any person for any crime or cause so detected or presented to the Arch-deacon. And the Chancellor within the like time after the Bishops Visitation ended, and Presentments received, shall under his Hand and Seal signifie to the Arch-deacon or his Official, the names and crimes of all such persons which shall be detected or presented unto him in that Visitation, to the same intent as is aforesaid. And if these Officers shall not certifie each other as is here prescribed, or after such certificate shall entermeddle with the crimes or persons detected,

tested, and presented in each others Visitation: then every of them so offending, shall be suspended from all exercise of his Jurisdiction, by the Bishop of his Diocese, until he shall repay the costs, and expences which the parties grieved have been at by that vexation.

CXXII.

No sentence of Deprivation or Deposition to be pronounced against a Minister, but by the Bishop.

VWhen any Minister is complained of, in any Ecclesiastical Court belonging to any Bishop of this Province for any crime, the Chancellor, Commissary, Official or any other having Ecclesiastical Jurisdiction to whom it shall appertain, shall expedit the cause by Proccesses, and other proceedings against him: and upon contumacy for not appearing, shall first suspend him, and afterward his contumacy continuing, Excommunicate him. But if he appear, and submit himself to the course of Law, then the matter being ready for sentence, and the merits of his offence, enacting by Law either deprivation from his living, or deposition from the Ministry, no such sentence shall be pronounced by any person whatsoever, but only by the Bishop, with the assistance of his Chancellor, the Dean, (if they may conveniently be had) and some of the Prebendaries, if the Court be kept neer the Cathedral Church, or of the Arch-deacon, if he may be had conveniently, and two other at the least grave Ministers, and Preachers to be called by

by the Bishop, when the Court is kept in other places.

CXXIII.

No Act to be sped but in open Court.

NO Chancellor, Commissary, Arch-deacon, Official, or any other person using Ecclesiastical Jurisdiction whosoever, shall speed any judicial Act, either of contentions or voluntary Jurisdiction, except we have the ordinary Register of that Court, or his lawful Deputy; or if he or they will not, or cannot be present, then such persons as by law are allowed in that behalf to write or speed the same, under pain of suspension *ipso facto*.

CXXIV.

No Court to have more than one Seal.

NO Chancellor, Commissary, Arch-deacon, Official, or any exercising Ecclesiastical Jurisdiction, shall without the Bishops consent have any more Seals than one, for the sealing of all matters incident to his office. Which Seal shall alwaies be kept either by himself, or his lawful Substitute exercising Jurisdiction for him, and remaining within the Jurisdiction of the said Judge, or in the City or principal Town of the Countrey. This shall contain the title of that Jurisdiction, which every of the said Judges or their Deputies do execute.

Convenient places to be chosen for the keeping of Courts.

ALl Chancellors, Commissaries, Arch-deacons, Officials, and all other exercising Ecclesiastical Jurisdiction, shall appoint such meet places for the keeping of their Courts by the assignment or approbation of the Bishop of the Diocess, as shall be convenient for entertainment of those that are to make their appearance there, and most indifferent for their travel. And likewise they shall keep, and end their Courts in such convenient time, as every man may return homewards in as due season as may be.

Peculiar, and inferiour Courts to exhibit the original copies of Wils into the Bishops Registry.

WHereas Deans, Arch-deacons, Prebendaries, Parsons, Vicars, and other Exercising Ecclesiastical Jurisdiction, claim liberty to prove the last Wils and Testaments of persons deceased within their severall Jurisdictions, having no known nor certain Registers, nor publick place to keep their Records in, by reason whereof many Wills, Rights, and Legacies upon the death or change of such persons, and their private Notaries, miscarry, and cannot be found, to the great prejudice of his Majesties Subjects: We therefore order and enjoin, that all such possessors, and exercisers of peculiar Jurisdiction, shall once in every year exhibit into the publick Registry of the Bishop of the Diocess,

cess, or of the Dean and Chapter under whose Jurisdiction the said Peculiars are, every original Testament of every person in that time deceased, and by them proved in their several peculiar Jurisdictions, or a true Copy of every such Testament examined, subscribed, and sealed by the peculiar Judg, and his Notary. Otherwise, if any of them fail so to do, the Bishop of the Diocess, or Dean and Chapter unto whom the said Jurisdictions do respectively belong, shall suspend the said parties, and every of them, from the exercise of all such peculiar Jurisdiction, untill they have performed this our Constitution.

Judges Ecclesiastical, and their
Surrogates.

CXXVII.

The quality and Oath of Judges.

NO man shall hereafter be admitted a Chancellor, Commissary, or Official, to exercise any Ecclesiastical Jurisdiction, except he be of the full age of six and twenty years at the least, and one that is learned in the Civil, and Ecclesiastical Laws, and is at the least a Master of Arts, or Bachelor of Law, and is reasonably well practised in the course thereof, as likewise well affected, and zealously bent to Religion, touching whose life and manners no evil example is had, and except before he enter into, or execute any such office, he shall

shall take the oath of the Kings Supremacy in the presence of the Bishop, or in the open Court, and shall subscribe to the Articles of Religion agreed upon in the Convocation, in the year one thousand five hundred sixty and two, and also shall swear, that he will to the uttermost of his understanding, deal uprightly and justly in his office, without respect or favour or reward: the said oaths and subscription to be recorded by a Register then present. And likewise all Chancellors, Commissaries, Officials, Registers, and all other that do now possess or execute any places of Ecclesiastical Jurisdiction, or Service, shall before Christmas next, in the presence of the Archbishop or Bishop, or in open Court, under whom or where they exercise their offices, take the same oaths, and subscribe, as before is said: or upon refusal so to do, shall be suspended from the execution of their Offices, until they shall take the said oaths, and subscribe, as aforesaid.

CXXVIII.

The quality of Surrogates.

NO Chancellor, Commissary, Arch-deacon, Official, or any other person using Ecclesiastical Jurisdiction, shall at any time substitute in their absence any to keep any Court for them, except he be either a grave Minister and a Graduate, or a licensed publick preacher, and a Beneficed man near the place where the Courts are kept, or a Bachelor of Law, or a Master of Arts at least, who hath some skill in the
civil

Civil and Ecclesiastical Law, and is a favourer of true Religion, and a man of modest and honest conversation, under pain of suspension for every time that they offend therein from the execution of their offices for the space of three moneths *toties quoties*. And he likewise that is deputed, being not qualified, as is before expressed, and yet shall presume to be a substitute to any Judge, and shall keep any Court, as is aforesaid, shall undergo the same censure in manner and form as is before expressed.

Proctors.

CXXIX.

Proctors not to retain causes without the lawful assignment of the parties.

NOne shall procure in any causes whatsoever, unless he be thereunto constituted and appointed by the party himself, either before the Judge, and by Act in Court, or unless in the beginning of the Suit, he be by a true and sufficient Proxy thereunto warranted, and enabled: We call that Proxy sufficient, which is strengthened and confirmed by some authentical Seal, the parties approbation, or at least his ratification therewithall concurring. All which Proxys shall be forthwith by the said Proctors exhibited into the Court, and be safely kept, and preserved by the Register in the publick Registry

Registry of the said Court. And if any Register or Proctor shall offend herein he shall be secluded from the exercise of his Office for the space of two moneths, without hope of release or restoring.

CXXX.

Proctors not to retain causes without the counsel of an Advocate.

FOr lessning, and abridging the multitude of Suits, and contentions, as also for preventing the complaints of Suits in Courts Ecclesiastical, who many times are overthrowed by the oversight and negligence, or by the ignorance and insufficiency of Proctors, and likewise for the furtherance and increase of Learning, and the advancement of Civil and Canon Law, following the laudable customs heretofore observed in the Courts pertaining to the Archbishop of *Canterbury*: We will and ordain, that no Proctor exercising in any of them, shall entertain any cause whatsoever, and keep and entertain the same for two Court daies, without the counsel and advice of an Advocate, under pain of a years suspension from his practice; neither shall the Judge have power to release or mitigate the said penalty, without expresse Mandate and Authority from the Archbishop aforesaid.

Proctors

CXXXI.

Proctors not to conclude in any cause, without the knowledg of an Advocate.

NO Judg in any of the said Courts of the Archbishop, shall admit any Libel, or other matter, without the advice of an Advocate admitted to practise in the same Court, or without his subscription: neither shall any Proctor conclude any cause depending, without the knowledg of the Advocate retained, and feed in the cause: which if any Proctor shall do, or procure to be done, or shall by any colour whatsoever defraud the Advocate of his duty or Fee, or shall be negligent in repairing to the Advocate, and requiring his advice, what course is to be taken in the cause, he shall be suspended from all practice for the space of six moneths, without hope of being thereunto restored, before the said term be fully compleat.

CXXXII.

Proctors prohibited the Oath In animam Domini sui.

FOrasmuch as in the probate of Testaments, and suits for administration of the goods of persons dying intestate, the oath usually taken by Proctors in Courts *In animam constituentis*, is found to be inconvenient: We do therefore decree & ordain, That every Executor or Suitor for administration, shall personally appear to the Judg in that behalf, or his Surrogate, and in his own person (and not by Proctor) take the oath accustomed in these cases. But if by reason of sick-

ness or age, or any other just let or impediment, he be not able to make his personal appearance before the Judg, it shall be lawful for the Judg (there being faith first made by a credible person, of the truth of his said hinderance or impediment) to grant a Commission to some grave Ecclesiastical person abiding neer the party aforesaid, whereby he shall give power and authority to the said Ecclesiastical person in his stead to minister the accustomed oath above-mentioned, to the Executor or Sutor for such administration, requiring his said Substitute, that by a faithful and trusty messenger he certifie the said Judg truly and faithfully what he hath done therein. Lastly, we ordain, and appoint, That no Judge or Register, shall in any wise receive for the Writing, Drawing, or Sealing of any such Commission, above the sum of six shillings and eight pence: whereof one moytie to be for the Judg, and the other for the Register of the said Court.

CXXXIII.

Proctors not to be clamorous in Court.

FOrasmuch as it is found by experience, that the loud & confused cries and clamours of Proctors in the Courts of the Arch-bishop, are not only troublesom, and offensive to the Judges and Advocates, but also give occasion to the standers by, of contempt and calumny toward the Court it self: that more respect may be had to the dignity of the Judg than heretofore, and that causes may more easily and commodiously

modiously be handled , and dispatched : We charge and enjoin , That all Proctors in the said Courts do especially intend, that the Acts be faithfully entred, and set down by the Register, according to the advice and direction of the Advocate, that the said Proctors refrain loud speech , and brabling, and behave themselves quietly, and modestly, and that when either the Judges or Advocates or any of them, shall happen to speak , they presently be silent, upon pain of silencing for two whole Terms then immediately following every such offence of theirs. And if any man shall the second time offend herein, and after due monition shall not reform himself: let him be for ever removed from his practice.

Registers.

CXXXIV.

Abuses to be reformed in Registers.

IF any Register, or Deputy, or Substitute whatsoever, shall receive any Certificate without the knowledge and consent of the Judg of the Court, or willingly omit to cause any persons, cited to appear upon any Court day , to be called, or unduly put off and defer the examination of witnesses to be examined by a day set, and assigned by the Judg ; or do not obey and observe the judicial and lawful monition of the said Judg, to omit to write , or cause to be written, such Citations and

Decrees, as are to be put in execution, and set forth before the next Court-day, or shall not cause all Testaments exhibited into his Office, to be registred within a convenient time, or shall set down or enact as decreed by the Judg any thing false, or conceited by himself, and not so ordered or decreed by the Judg, or in the transmission of Proccesses to the Judg *Ad quem*, shall add or insert any falshood or untruth, or omit any thing therein, either by cunning, or by gross negligence, or in causes of Instance, or promoted of Office, shall receive any reward in favour of either party, or be of Counsel directly or indirectly with either of the parties in Suit or in the execution of their Office, shall do ought else maliciously, or fraudulently, whereby the said Ecclesiastical Judge or his proceedings may be slandered or defamed: We will, and ordain, that the said Register or his Deputy or Substitute, offending in all, or any of the premises, shall by the Bishop of the Diocess be suspended from the exercise of his Office, for the space of one, two, or three moneths, or more, according to the quality of his offence, and that the said Bishop shall assign some other publick Notary to execute and discharge all things pertaining to his Office, during the time of his said suspension.

A certain rate of Fees due to all Ecclesiastical Officers.

NO Bishop, Suffragan, Chancellor, Commissary, Arch-deacon, Official, nor any other exercising Ecclesiastical Jurisdiction whatsoever, nor any Register of any Ecclesiastical Courts, nor any Minister belonging to any of the said Officers or Courts, shall hereafter, for any cause incident to their several Offices, take or receive any other or greater Fees than such as were certified to the most Reverend Father in God J O H N late Arch-bishop of *Canterbury*, in the year of our Lord God 1597. and were him ratified and approved, under pain that every such Judge, Officer, or Minister offending herein, shall be suspended from the exercise of their several Offices, for the space of six moneths for every such Offence. Alwaies provided, that if any question shall arise concerning the certainty of the said Fees, or any of them: Then those Fees shall be held for lawful, which the Arch-bishop of *Canterbury* for the time being shall under his hand approve, except the Statutes of this Realm before made, do in any particular case express some other Fees to be due. Provided furthermore, that no Fee or money shall be received either by the Arch-bishop, or any Bishop or Suffragan, either directly or indirectly, for admitting of any into sacred Orders, nor that any other person or persons under the said Arch-bishop, Bishop, or Suffragan, shall for Parchment, Writing, Wax, Sealing, or for any other respect thereunto appertaining

raising, take above ten shillings, under such pains as are already by Law prescribed.

CXXXVI

A Table of the Rates of Fees to be set up in Courts, and Registers.

WE do likewise constitute, and appoint, that the Registers belonging to every such Ecclesiastical Judge, shall place two Tables, containing the several rates and sums of all the said Fees: One in the usual place or Consistory where the Court is kept, and the other in his Registry, and both of them in such sort, as every man whom it concerneth, may without difficulty come to the view and perusal thereof, and take a Copy of them: The same Tables to be set up before the feast of the Nativity next ensuing. And if any Register shall fail to place the said Tables according to the Tenor hereof, he shall be suspended from the execution of his Office, until he cause the same to be accordingly done: And the said Tables being once set up, if he shall at any time remove or suffer the same to be removed, hidden, or any way hindered from sight, contrary to the true meaning of this Constitution, he shall for every such offence be suspended from the exercise of his Office for the space of six moneths.

The whole Fees for shewing of Letters of Orders, and other Licences, due but once in every Bishops time.

FOrasmuch as a chief and principal cause and use of Visitation is, that the Bishop, Arch-deacon, or other assigned to visit, may get some good knowledge of the State, Sufficiency, and Ability of the Clergy, and other persons whom they are to visit: We think it convenient that every Parson, Vicar, Curate, School-master, or other person Licensed whosoever, do at the Bishops first Visitation, or at the next Visitation after his Admission, shew, and exhibit unto him his Letters of Orders, Institution, and Induction, and all other his Dispensations, Licences, or Faculties whatsoever, to be by the said Bishop either allowed, or (if there be just cause) disallowed, and rejected; and being by him approved, to be as the custom is, signed by the Register, and that the whole Fees accustomed to be paid in the Visitation in respect of the premisses, be paid only once in the whole time of every Bishop, and afterwards but half of the said accustomed Fees, in every other Visitation, during the said Bishops continuance.

Apparators.

*Constitutions, and**Apparitors.*

CXXXVIII.

The number of Apparitors restrained.

INasmuch as we are desirous to redress such abuses & grievances as are said to grow by Sumners or Apparitors: We think it meet that the multitude of Apparitors be (as much as is possible) abridged, or restrained. Wherefore we decree, and ordain, that no Bishop or Arch-deacon, or their Vicars or Officials, or other inferiour Ordinaries, shall depute or have more Apparitors to serve their Jurisdictions respectively, than either they or their Predecessors were accustomed to have thirty years before the publishing of these our present Constitutions. All which Apparitors shall by themselves faithfully execute their Offices, neither shall they by any colour or pretence whatsoever cause or suffer their Mandats to be executed by any messengers or Substitutes, unless it be upon some good cause, to be first known and approved by the Ordinary of the place. Moreover, they shall not take upon them the Office of Promoters or Informers for the Court, neither shall they exact more or greater Fees than are in these our Constitutions formerly prescribed. And if either the number of the Apparitors deputed shall exceed the aforesaid limitation, or any of the said Apparitors shall offend in any of the premises, the persons deputing them, if they

they be Bishops, shall upon admonition of their superiour, discharge the persons exceeding the number so limited. If inferiour Ordinaries, they shall be suspended from the execution of their Office, until they have dismissed the Apparitors by them so deputed, and the parties themselves so deputed, shall for ever be removed from the Office of Apparitors: And if being so removed, they desist not from the exercise of their said Offices, let them be punished by Ecclesiastical censures as persons contumacious. Provided, that if upon experience, the number of the said Apparitors be too great in any Diocess, in the judgment of the Archbishop of *Canterbury* for the time being, they shall by him be so abridged, as he shall think meet and convenient.

Authority of Synods.

CXXXIX.

A National Synod the Church representative.



Whoever shall hereafter affirm, that the sacred Synod of this Nation, in the name of Christ and by the Kings Authority assembled, is not the true Church of *England* by representation; let him be excommunicated, and not restored, until he repent and publicly revoke that his wicked error.

Q

Synods

Synods conclude as well the absent as the present.

WHosoever shall affirm, that no manner of person either of the Clergy or Laity, not being themselves particularly assembled in the said sacred Synod, are to be subject to the Decrees thereof in causes Ecclesiastical (made, and ratified by the Kings Majesties supreme authority) as not having given their voices unto them: let him be Excommunicated, and not restored, until he repent, and publicly revoke that his wicked error.

Depravers of the Synod, censured.

WHosoever shall hereafter affirm, That the sacred Synod assembled as aforesaid, was a company of such persons as did conspire together against godly and religious professors of the Gospel; and that therefore both they and their proceedings, in making of Canons and Constitutions in causes Ecclesiastical by the King's authority, as aforesaid, ought to be despised, and contemned, the same being ratified, confirmed, and enjoined, by the said Regal power, Supremacy and Authority: let them be excommunicated, and not restored, until they repent, and publicly revoke that wicked error.

WE of our Princely inclination, and Royal care for the maintenance of the present Estate and Government of the Church of England, by the *Laws* of this our Realm, now settled and established, having diligently, with great contentment and comfort, read, and considered of all these their said Canons, Orders, Ordinances, & Constitutions agreed upon, as is before expressed; and finding the same such as We are persuaded will be very profitable not only to Our Clergy, but to the whole Church of this Our Kingdom, and to all the true members of it (if they be well observed) Have therefore for Us, Our Heirs, and lawfull Successors, of Our especial Grace, certain Knowledge, and meer Motion, given, and by these presents do give our Royal assent, according to the form of the said Statute or Act of Parliament aforesaid, to all, and every of the said Canons, Orders, Ordinances, and Constitutions, and to all and every thing in them contained, as they are before written.

And furthermore, We do not only by our said Prerogative Royal, and Supreme authority in causes Ecclesiastical, ratifie, confirm, and establish by these our Letters Patents, the said Canons, Orders, Ordinances and Constitutions, and all and every thing in them contained, as is aforesaid; but do likewise propound, publish, and streightly enjoin, and command by Our said authority, & by these Our

Letters Patents, the same to be diligently obserbed, executed, & equally kept by all our loving Subjects of this our Kingdom, both within the Province of Canterbury, & York, in all points wherein they do, or may concern every or any of them, according to this Our will & pleasure hereby signified and expressed: & that likewise for the better obserbation of them, every Minister, by what name or title soever he be called, shall in the Parish Church or Chappel where he hath charge, read all the said Canons, Orders, Ordinances, & Constitutions once every year, upon some Sundaies or Holy daies, in the afternoon, before Divine Service, dividing the same in such sort, as that the one half may be read one day, and the other another day, the book of the said Canons to be provided at the charge of the Parish betwixt this & the Feast of the Nativity of our Lord God next ensuing: straightly charging & commanding all Archbishops, Bishops, & all others that exercise any Ecclesiastical Jurisdiction within this Realm, every man in his place to see and procure (so much as in them lieth) all & every of the same Canon, Orders, Ordinances, and Constitutions, to be in all points duly obserbed, not sparing to execute the Penalties in them severally mentioned, upon any that shall wiltingly or willingly break, or neglect to obserbe, the same, as they tender the Honour of God, the Peace of the Church, Tranquility of the Kingdom, and their Duties and Service to Us, their King and Sovereign.

In Witness, &c.



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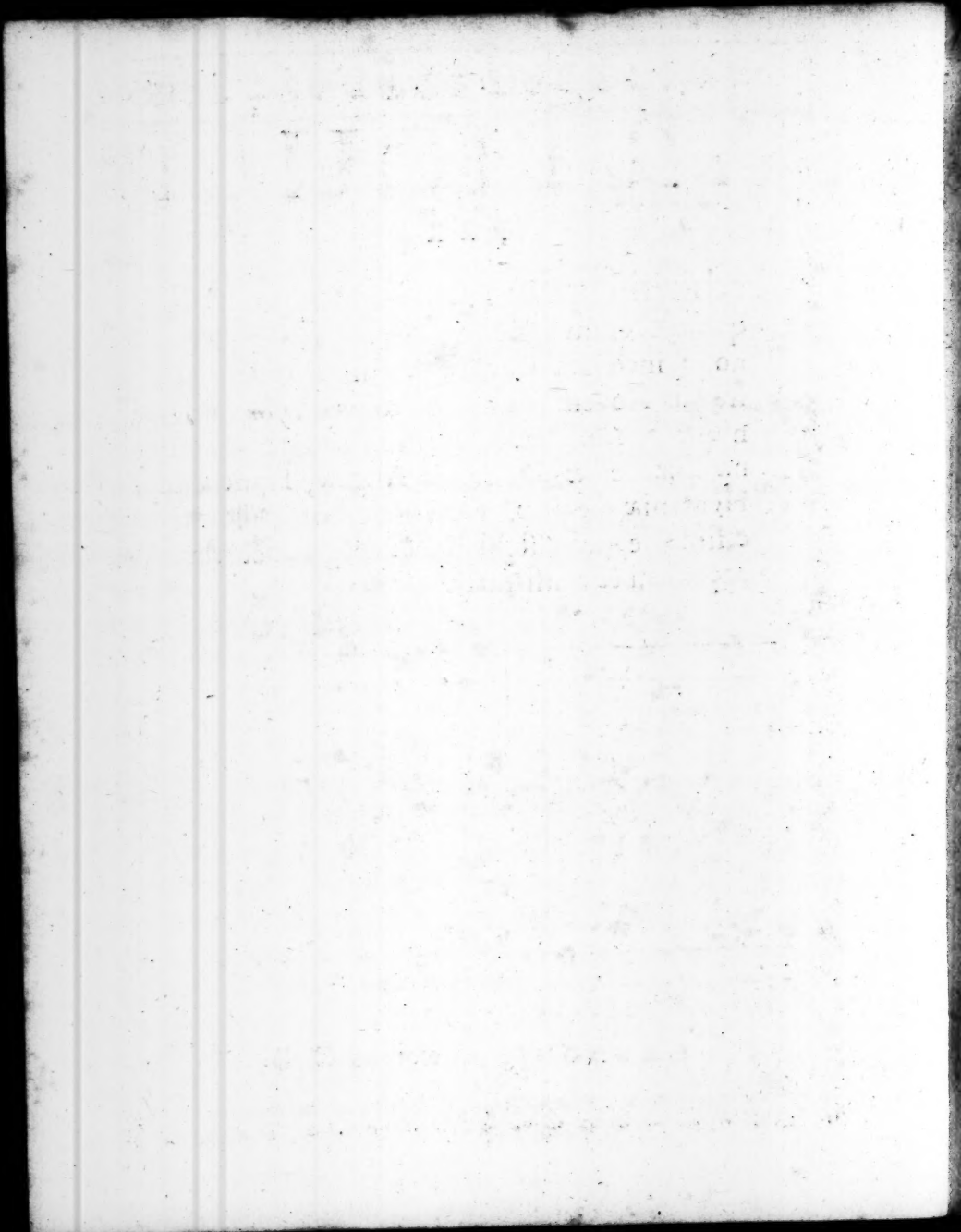
ARTICULI

P E R

Archiepiscopum, Episcopos & reli-
quum Clerum Cantuariensis Provinciæ in Sy-
nodo inchoata Londini vicesimo quarto die
mensis Novembris, Anno Domini 1584. Reg-
nique Serenissimæ in Christo Principis Domi-
næ Elizabethæ, Dei gratia Angliæ, Franciæ &
Hybernæ Reginæ, Fidei Defensoris, &c. vi-
cesimo septimo stabiliti, & Regia auctoritate
approbati & confirmati.



LONDONI, in ædibus C. B.



Articuli pro Clero.

Ut homines idonei ad sacros ordines, & Beneficia (uti vocant) Ecclesiastica admittantur.

Primò cautum est, ne quis posthac ad sacros ordines suscipiatur, qui non eodem quoque tempore Præsentationem sui ipsius ad Beneficium aliquod intra diocesim sive Jurisdictionem ejusdem Episcopi à quo sacros ordines petit, tunc vacans exhibuerit: vel qui non eidem Episcopo certum, verum & indubitatum Certificatorium attulerit de Ecclesia aliqua intra diocesim sive Jurisdictionem dicti Episcopi, in qua curæ animarum inservire possit: Vel qui in aliqua Cathedrali aut Collegiata Ecclesia, vel Collegio Cantabrigienti aut Oxoniensi non fuerit constitutus: Vel saltem, qui ab eodem Episcopo in Beneficium aliquod, sive ad Curam (uti vocant) inserviendam tunc etiam vacantem, non sit mox admittendus.

Deinde, ne quis Episcopus posthac aliquem in sacros ordines cooptet, qui non ex sua ipsius Diocesi fuerit: nisi vel ex altera nostratium Academicarum prodierit: vel, nisi literas (ut loquuntur) Dimissorias ab Episcopo, cujus Diocesanus existit, attulerit, & vicesimum quartum ætatis suæ annum jam compleverit, ac etiam in altera dictarum Academicarum gradum aliquem scholasticum susceperit: Vel saltem, nisi rationem fidei suæ juxta Articulos illos Religionis in Synodo Episcoporum & Cleri approbatos Latino sermone reddere possit, adeò ut sacrarum literarum testimonia, quibus eorundem Articulorum veritas innititur, recitare etiam valeat: Ac ulterius, de vita sua laudabili & morum integritate literas testimoniales sub Sigillo vel alicujus Collegii Cantabrigientis aut Oxoniensis, ubi antea moram fecerit, vel alicujus Justiciarii ad pacem D. Reginae conservandam assignati, una cum subscriptione & testimonio aliorum proborum & fide dignorum hominum ejusdem Parœciæ, ubi per tres annos antè proximè elapsos commoratus est, exhibeat.

Quòd si verò aliquis Episcopus aliquem ad sacros ordines amiserit, qui prædictis qualitatibus non sit præditus, is per Archiepiscopum, assente sibi hac in parte uno alio Episcopo, ab ordinatione Ministrorum & Doctorum per integrum biennium suspendatur, ac eam præterea poenam incurrat,

currat, quæ de jure in ejusmodi Episcopos, qui ad ordines Ecclesiasticos sine titulo aliquem promovebunt, statuitur.

Ad hæc, nequis Episcopus aliquem in Beneficium (uti vocant) instituat, nisi qui prædictis conditionibus ornatus fuerit.

Quòd si Curia de Arcubus aut Audientiæ per viam duplicis querelæ, seu alio quovis modo contra Episcopum hac in parte agat, quia homines minimè idoneos ac habiles admittere renuit: tunc licebit Archiepiscopo, vel auctoritate propria, vel gratia speciali ab Regia Majestate impetrata, ejusmodi processus amputare, quò laudabilis Episcopi industria debitum ea ratione fortiatur effectum.

Denique, ut quolibet anno ad festum S. Michaelis Archangeli, vel intra sex hebdomadas idem festum subsequentes, unusquisque Episcopus numerum, nomina, gradus & qualitates eorum omnium quos in sacros ordines, vel in aliqua Beneficia eodem anno præcedente promoverit, ad Archiepiscopum transmittat.

De moderanda solennis Pœnitentiæ commutatione.

NEqua fiat posthac solennis Pœnitentiæ commutatio, nisi rarioribus gravioribusque de causis, atque adeò cum ipsi Episcopo constiterit, eam esse ad Reum reconciliandum & reformandum saniozem & tutiorem rationem.

Deinde, quòd multa illa pecuniaria vel in relevamen pauperum ejusdem Parociæ, vel in alios pios usus erogetur, idque Ecclesiæ solenniter & fideliter approbetur & innotescat.

Quòd si verò crimen fuerit notorium ac publicum, Reus ipse vel in propria sua persona publicè in Ecclesia pœnitentiam suam minimè fictam profitendo, læsæ Ecclesiæ satisfaciet, vel Ecclesiæ minister in præsentia ipsius Rei, palam è suggestu, ejus submissionem, & pœnitentiæ suæ coram Ordinario suo peractionem, atque etiam in veræ suæ resipiscentiæ testimonium quantam pecuniarum summam in usus supradictos erogandam reddiderit, denunciabit.

De moderandis quibusdam indulgentiis, pro celebratione Matrimonii absque trinundina denunciatione, quam Bannos vocant Matrimoniales.

Quandoquidem honestæ, claræ ac illustis conditionis homines, sive urgente aliqua necessitate, sive alijs non contemnendis rationibus, Matrimonium

trimonium aliquando celebrandi causas habere possunt, facultate sibi de Bannis matrimonialibus aut non omnino, aut semel iterumve denunciandis indulta, sine aliquo gravi scandalo seu detrimento: Idcirco ad evitanda generaliter quæ hac in parte notantur incommoda, visum est caveri ne ullæ facultates sive indulgentiæ de celebrando absque Bannis Matrimonio concedantur, nisi idonea cautio prius sub hisce conditionibus ineatur; nimirum, Primò, quod nullum postea constabit impedimentum Præcontractus, Consanguinitatis, Affinitatis, vel ullius alterius legitimæ causæ cujuscunque ratione. Secundò, quòd eo tempore quo ejusmodi facultas sive indulgentia concedetur, nulla controversia, lis seu querela mota est, vel dependet coram aliquo Judice Ecclesiastico aut Civili, de ejusdemodi legitimo impedimento Matrimonii inter hujusmodi personas contrahendi aut contracti. Ac tertio, quòd ad Nuptiarum solennizationem non accedent, nisi assensu & expresso consensu Parentum sive tutorum prius impetrato. Et ulterius, quòd Matrimonii celebratio publicè ac tempestivè in facie Ecclesiæ fiet. Cujus quidem cautionis formula seu exemplar in scriptis concipietur, ac unicuique Episcopo in sua cujusque Diocesi imitanda proponetur.

Provisò semper, quòd quicumque contra hanc ordinationem deliquerit, ab executione officii per sex integros menses suspendetur.

De quibusdam circa Excommunicationem excessibus coercendis sive reformandis.

Quia Excommunicationis usus in Ecclesiâ perpetuæ legis vigorem jam obtinuit, atque in omni jurisdictione Ecclesiastica exercenda hucusque retinetur, ideo absque grandi mutatione totius ejusce jurisdictionis & plurimarum hujus Regni legum, innovari vel alterari nequit. Nihilominus, ut Excommunicatio (quæ auctoritatis ac disciplinæ Ecclesiasticæ quasi nervus quidam ac vinculum habendum est) ad pristinum suum usum, decus & dignitatem reducat: cautum est, ut quotiescunque Censura ista in immediatam pœnam cujusvis notoriæ Hæreseos, Schismatis, Symoniæ, Perjurii, Usuræ, Incestus, Adulterii, seu gravioris alicujus criminis venerit infligenda, sententia ipsa vel per Archiepiscopum, Episcopum, Decanum, Archidiaconum, vel Præbendarium, (modò sacris ordinibus & Ecclesiastica jurisdictione præditus fuerit) in propria persona pronunciabitur, unâ cum ejusmodi frequentia & assistentia, quæ ad majorem rei auctoritatem conciliandam conducere videbitur.

Denique, quòd unusquisque Vicarius Generalis, Officialis seu Commisarius, qui ordines Ecclesiasticos non susceperit, eruditum aliquem Presbyterum sibi accerset & associabit, qui sufficienti auctoritate vel ab ipso

Episcopo in jurisdictione sua, vel ab Archidiacono (Presbytero existente) in jurisdictione sua munitus, idque ex præscripto ipsius Judicis tunc præsentis, Excommunicationis sententiam pro contumacia denunciabit.

Volumus etiam, ut sicut constitutum est ejusmodi Excommunicationem per Ministrum Ecclesiæ denunciari: ita ipse Judex de absolutione ipsius Rei post satisfactionem suam peractam, eundem Ministrum certiore faciat, qui eandem absolutionem populo publicè denunciabit: Ac interim quòd bene licebit dicto Ministro Reum à sacris arcere & repellere tanquam in Ecclesiam minimè recipiendum, donec ejusmodi Certificatorium ab ipso Judice exhibuerit.

De Beneficiorum pluralitate cohibenda.

Quòd nemini in posterum facultas sive indulgentia concedetur de pluribus Beneficiis simul retinendis, nisi hujusmodi tantùm, qui pro eruditione sua & maximè digni, & ad officium suum plenè præstandum maximè habiles & idonei censebuntur: nimirùm, ut is qui hujusmodi facultate fruiturus est, sit ad minimum Artium Magister, & publicus ac idoneus verbi Divini Concionator: Ita tamen, ut idonea etiam cautione obstrictus teneatur, de personali sua residentia in singulis beneficiis per bonam anni cujusque partem faciendâ, & quod ejusmodi Beneficia triginta milliarium spatio ad summum non distent ab invicem. Denique, quòd idoneum Curatum habeat, qui plebem ejus Parociæ in qua non residebit, instituat ac informet, modò facultates ejusdem Beneficii talem commodè sustinere posse Archiepiscopo vel ejus Dioecesios Episcopo videbuntur.

De feodis quæ Officiariis Ecclesiasticis & eorum ministris debentur.

Cautum insuper volumus, quòd neque alia neque majora feoda ab Episcopo, Ordinario, Archidiacono, vel eorum ministris deinceps ulla de causa percipiantur, quàm ea quæ ineunte hoc regnum Regia nunc Majestàte percipi solebant. Quòdque tabula quædam singulorum hujusmodi feodorum summas continens, in quolibet Consistorio ante festum S. Johannis Baptistæ proximè venturum figatur, cujus exemplar manu ipsius Ordinarii subsignatum intra tempus prædictum ad Archiepiscopum transmittetur.

Provisò semper, quòd neque Archiepiscopo, neque Episcopo, vel directè vel indirectè, aliquam pecuniarum summam pro admittendis ad sacros ordines hominibus accipere licebit, idque sub pœna Juris.

De inquisitione per Episcopos ineunda.

Quamprimùm commodè fieri poterit, vel ad summum intra unius anni spatium post hujus Synodi finem, quisque Episcopus de singulorum Ministrorum qui in sua diœcesi degunt conditione, moribus, ac eruditione diligenter inquirat: per quos etiam & quo tempore ad sacros ordines admissi, quòdque vitæ genus sectati sint priusquam in ministerium sunt cooptati, ac de hisce omnibus ipsum Archiepiscopum intra dictum tempus debite certiores faciet.

Episcopi in sua quisque Diœcesi de omnium Rectoriarum, Vicariarum, ac cæterorum Ecclesiasticorum Beneficiorum suæ Diœceseos valore annuo, juxta censum libri illius qui Primitiarum dicitur, si modò ibidem censeantur: aliter verò, juxta communem eorum æstimationem: Quot item Appropriationes, cujus veri valoris annui, & qui sint earum Proprietarii: Necnon de Curatorum salariis annuis diligentem facient inquisitionem. Ac de hisce similiter omnibus intra tempus antea præscriptum, dictum Archiepiscopum certiores reddent.

F I N I S.

The following is a list of the names of the persons who have been admitted to the membership of the Society since the last meeting of the Council. The names are arranged in alphabetical order of the surnames. The names of the persons who have been admitted to the membership of the Society since the last meeting of the Council are as follows:

1. Mr. John Smith
2. Mr. James Brown
3. Mr. Robert Jones
4. Mr. William White
5. Mr. Thomas Black
6. Mr. Charles Green
7. Mr. Henry Gold
8. Mr. George Silver
9. Mr. Richard Lead
10. Mr. Edward Tin
11. Mr. John Copper
12. Mr. James Iron
13. Mr. Robert Zinc
14. Mr. William Nickel
15. Mr. Thomas Cobalt
16. Mr. Charles Manganese
17. Mr. Henry Potassium
18. Mr. George Sodium
19. Mr. Richard Calcium
20. Mr. Edward Magnesium
21. Mr. John Barium
22. Mr. James Strontium
23. Mr. Robert Yttrium
24. Mr. William Zirconium
25. Mr. Thomas Niobium
26. Mr. Charles Molybdenum
27. Mr. Henry Technetium
28. Mr. George Ruthenium
29. Mr. Richard Rhodium
30. Mr. Edward Palladium
31. Mr. John Silver
32. Mr. James Gold
33. Mr. Robert Platinum
34. Mr. William Iridium
35. Mr. Thomas Osmium
36. Mr. Charles Iridium
37. Mr. Henry Platinum
38. Mr. George Gold
39. Mr. Richard Silver
40. Mr. Edward Platinum
41. Mr. John Iridium
42. Mr. James Osmium
43. Mr. Robert Rhodium
44. Mr. William Palladium
45. Mr. Thomas Silver
46. Mr. Charles Gold
47. Mr. Henry Platinum
48. Mr. George Iridium
49. Mr. Richard Osmium
50. Mr. Edward Rhodium
51. Mr. John Palladium
52. Mr. James Silver
53. Mr. Robert Gold
54. Mr. William Platinum
55. Mr. Thomas Iridium
56. Mr. Charles Osmium
57. Mr. Henry Rhodium
58. Mr. George Palladium
59. Mr. Richard Silver
60. Mr. Edward Gold
61. Mr. John Platinum
62. Mr. James Iridium
63. Mr. Robert Osmium
64. Mr. William Rhodium
65. Mr. Thomas Palladium
66. Mr. Charles Silver
67. Mr. Henry Gold
68. Mr. George Platinum
69. Mr. Richard Iridium
70. Mr. Edward Osmium
71. Mr. John Rhodium
72. Mr. James Palladium
73. Mr. Robert Silver
74. Mr. William Gold
75. Mr. Thomas Platinum
76. Mr. Charles Iridium
77. Mr. Henry Osmium
78. Mr. George Rhodium
79. Mr. Richard Palladium
80. Mr. Edward Silver
81. Mr. John Gold
82. Mr. James Platinum
83. Mr. Robert Iridium
84. Mr. William Osmium
85. Mr. Thomas Rhodium
86. Mr. Charles Palladium
87. Mr. Henry Silver
88. Mr. George Gold
89. Mr. Richard Platinum
90. Mr. Edward Iridium
91. Mr. John Osmium
92. Mr. James Rhodium
93. Mr. Robert Palladium
94. Mr. William Silver
95. Mr. Thomas Gold
96. Mr. Charles Platinum
97. Mr. Henry Iridium
98. Mr. George Osmium
99. Mr. Richard Rhodium
100. Mr. Edward Palladium

1845

CELEBRATIO
Coenæ Domini

IN
FUNEBRIBUS,
Si Amici & Vicini defuncti Com-
municare velint, &c.

Anno 2. Eliz. Regin. 1560.



LONDINI,
Apud Reginaldum Wolsium, 1560.

Corpus Domini

invenire velint, etc.



LOVDIN



ELIZABETH, Dei Gratia Angliæ, Franciæ, & Hiberniæ Regina, Fidei Defensor, &c. Omnibus ad quos præsentēs Literæ pervenerint, Salutem. Cum memores Officii nostri erga Deum Omnipotentem, (cujus providentia principes regnant) legibus quibusdam celeberrimis, consensu trium Regni nostri Statuum, sancitis, anno Regni nostri primo, Regium nostrum assensum libenter præbuerimus: inter quas una lex lata est, ut Preces publicæ, una, & eadem certa, & præscripta precandi forma, lingua vulgari, & vernacula, passim in Ecclesia Anglicana haberentur, quo Subditi nostri quid orarent, facilius intelligerent: & absurdum illum, diuq; in Ecclesia inveteratam errorem, tandem devitarent. Fieri enim non potest, ut preces, supplicationes, aut gratiarum actiones non intellectæ, mentis ardorem aliquando excitent & accendant, cum spiritu & veritate. Deus qui Spiritus est, non oris tantum strepitu adorari vult; Cui rei etiam addi potest, quod hæc cæca ignoratione, superstitiosæ preces, aut res alienæ, non satis idoneæ quæ Deo præfunderentur; cordium humanorum scrutatori, sæpenumero ore prophano offerebantur. Notum vobis esse volumus, quod, quoniam intelligimus Collegia utriusque Academia, Cantabrigiensi & Oxoniensi: Collegium item novum prope Wintoniam & Etonense, bonis literis dicata, supplicibus votis petere, ut quo sacrarum literarum monumenta Latina, ad uberiores Theologiæ fructum eis reddantur magis familiaria, eis liceat eadem forma precum Latine

uti. Omnibus Reipublica nostra membris, quantum in nobis est, consulere, & cum eorum necessitati, qui Latina non intelligunt, tum eorum voluntati qui utramque linguam percipiunt, consulere cupientes, constituimus per presentes, licitum esse, & permissum nostra Authoritate & privilegio Regali, tam Decano & Sodalitio Ecclesia Christi in Academia nostra Oxoniæ, quam Praesidibus, Custodibus, Rectoribus, Magistris & Sodalitatibus omnium & singulorum Collegiorum Cantabrigiæ, Oxoniæ, Wintoniæ, Etonæ, hoc modo precandi Latine, uti publice in Ecclesiis, & Sacellis suis quem nos per nostrum Typographum edi curavimus in hoc presenti volumine, convenientem cum Anglicano nostro publicarum precum libro, jam per universum nostrum Regnum recepto & usitato. Cui item peculiaria quadam in Christianorum funebribus & exequiis decantanda adjungi precipimus, Statuto illo prædicto Ritu Publicarum precum (cujus supra mentionem fecimus) anno primo Regni nostri promulgato in contrarium non obstante.

Proviso semper, quod in ejusmodi Collegiis, quibus Laicorum parochie annexæ erunt, ac in reliquis etiam, ad quorum Tempora Laici eorundem Collegiorum famuli & Ministri, sive alii quicumque; Latine lingue imperiti, necessario adire debent, his horæ aliquot opportuna & loca in dictis Ecclesiis aut Sacellis, assignentur, in quibus, Festis saltem diebus, preces matutinae & vespertinae legantur & recitentur: Et Sacramentorum administrationes suis temporibus Anglice, ad Laicorum adificationem celebrari possint. Eadem etiam formula Latina precandi privatim uti, hortamur omnes reliquos Ecclesie nostrae Anglicanae Ministros, cujuscunque; gradus fuerint, iis diebus, quibus aut non solent, aut non tenentur Parochianis suis ad eadem sacram pro more accedentibus, publice preces vernacula lingua, secundum formam dicti Statuti recitare. In præmissorum autem fidem & Testimonium, has literas nostras fieri fecimus patentes.

Dat. apud Palatium nostrum de Westmonasterio Sexto die Aprilis. Anno regni nostri secundo, 1560.

In Commendationibus Benefactorum.

AD cujusque termini finem Commendatio fiat Fundatoris, aliorumque Clarorum virorum, quorum beneficentia Collegium locupletatur.

Ejus hac sit forma.

Primum recitetur clara voce Oratio Dominica.

Pater noster qui es in Coelis, &c.

Deinde recitentur tres *Psalmi* *Exaltabo te Deus Psalm. 144.*
Lauda anima mea Do. Psalm. 145.
Laudate Dominum quoniam bonus, Psalm. 146.
Post hac legatur Cap. 44. Ecclesiastici.

His finitis, sequatur Concio: in qua Concionator Fundatoris amplissimam munificentiam pradicet: quantus sit literarum usus ostendat: quantis laudibus afficiendi sunt qui literarum studia beneficentia sua excitent: quantum sit Ornamentum Regno doctos viros habere, qui de rebus controversis vere judicare possunt, quanta sit Scripturarum laus, & quantum illa omni humane Auctoritati antecedant, quanta sit ejus Doctrina in vulgus utilitas, & quam late pateat: quam egregiam & regium sit (cui Deus universa plebis suae curam commisit) de multitudine Ministrorum verbi laborare, atque hi ut honesti atque eruditi sint, curare: atque alia ejus generis, quae pii & docti viri cum laude illustrare possint.

Hac concione perorata decantetur.

Benedictus Dominus Israel.

Ad extremum hac adhibeantur.

Minister.

In memoriam aeternam erit justus.

Responsio.

Ab auditu malo non timebit.

D d 3

Minister.

Minister.

Iustorum animæ in manu Dei sunt.

Responsio.

Nec attingit illos cruciatus.

Oremus.

Domine Deus, Resurrectio & Vita Credentium, qui semper es laudandus, tam in viventibus quam in defunctis, agimus tibi gratias, pro Fundatore nostro & cæterisque Benefactoribus nostris, quorum beneficiis hic ad pietatem & studia literarum alimur: rogantes ut nos, his donis ad tuam gloriam recte utentes, una cum illis, ad resurrectionis gloriam immortalem perducamur: per Jesum Christum Dominum nostrum. *Amen.*

**Celebratio Cœnæ Domini in Funebribus, si Amici
& vicini defuncti communicare velint.**

Collecta.

Misericors Deus, pater Domini nostri Jesu Christi, qui es Resurrectio & vita, in quo qui credidit etiam si mortuus fuerit, vivet; & in quo qui crediderit & vivit non morietur in æternum: quique nos docuisti per sanctum Apostolum tuum *Paulum*, non debere mærare pro dormientibus in Christo, sicut ii qui spem non habent resurrectionis, humiliter petimus, ut nos a morte peccati resuscites ad vitam justitiæ, ut cum ex hac vita emigramus, dormiamus cum Christo, quemadmodum speramus hunc fratrem nostrum, & in generali resurrectione, extremo die, nos una cum hoc fratre nostro resuscitati, & receptis corporibus, regnemus una tecum in vita æterna: per Dominum nostrum Jesum Christum. *Amen.*

Epistola. 1 Theff. 4.

NOlo vos ignorare fratres de his qui obdormierunt, ne doleatis quemadmodum & cæteri non habentes spem. Nam
fi

fi credimus quod Jesus mortuus est & resurrexit, sic & Deus eos qui obdormierunt, per Jesum, adducet cum illo. Hoc enim vobis dicimus in verbo Domini, quod nos qui vivimus, & reliqui erimus in adventum Domini, nequaquam præveniemus eos qui dormiunt. Quoniam ipse Dominus cum hortatu & voce Archangelj, ac tuba Dei descendet de Cœlo: & mortui in Christo resurgent primum: deinde nos qui vivemus, qui reliqui erimus, simul cum illis rapiemur in nubibus in occursum Domini in aere, & sic semper cum Domino erimus. Proinde consolemini vos mutuo sermonibus his.

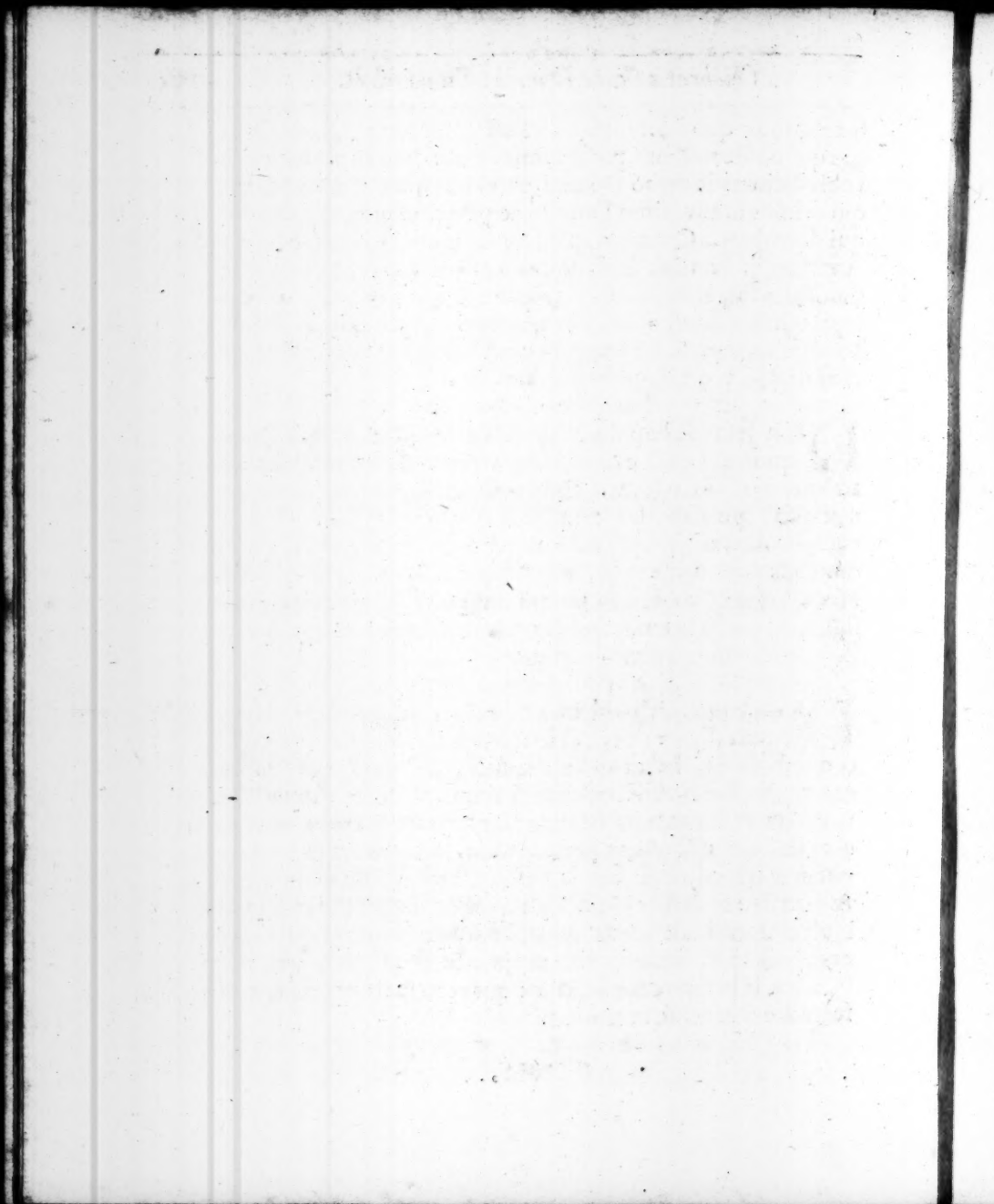
Evangelium. Joan. 6.

Dixit Jesus Discipulis suis, & Turbis Judæorum. Omne quod dat mihi pater ad me veniet: & eum qui venit ad me, non ejicio foras. Quia descendi de Cœlo, ut faciam non quod ego volo, sed quod vult is qui misit me. Hæc est autem voluntas ejus qui misit me, Patris, ne quid perdam ex omnibus quæ dedit mihi, sed resuscitem illa in novissimo die. Hæc est autem voluntas ejus qui misit me, ut omnis qui videt filium & credit in eum, habeat vitam æternam, & ego sucitabo eum novissimo die.

Vel hoc Evangelium. Joan. 5.

Dixit Jesus discipulis suis & Turbis Judæorum: Amen, Amen dico vobis, qui sermonem meum audit, & credit ei qui misit me, habet vitam æternam, & in condemnationem non veniet, sed transivita morte in vitam. Amen, Amen dico vobis, quod veniet hora & nunc est, quando mortui audient vocem filii Dei: & qui audierint, vivent. Sicut enim pater habet vitam in semetipso, sic dedit & filio habere vitam in semetipso: & potestatem dedit ei judicandi quoque, quia Filius hominis. Nolite mirari hoc: quia veniet hora, in qua omnes qui in monumentis sunt, audient vocem ejus, & prodibunt, qui bona fecerunt in resurrectionem vitæ: qui vero mala egerunt, in resurrectionem condemnationis.

FINIS.



ARTICULI
De quibus convenit inter
Archiepiscopos,
ET
EPISCOPOS
Utriusque Provinciæ,
ET
CLERUM UNIVERSUM
In Synodo, Londini.

Anno 1562. secundum computationem Ecclesiæ
Anglicanæ, ad tollendam opinionum disentionem, &
consensum in vera Religione firmandum.

Editi autoritate serenissimæ Regine.

LONDINI,
Apud JOHANEM DAY, 1571.

De deabus conuincit inter

Archiepiscopos

Interdique Provincias

CELESTIUM UNIVERSUM

In Christo Amen

Adhuc reseruatam conuincit inter
de deabus conuincit inter
de deabus conuincit inter

Interdique Provincias

CELESTIUM

UNIVERSUM

Adhuc reseruatam conuincit inter

De fide in sacro-sanctam Trinitatem.

UNus est *verus, & verus Deus, æternus, incorporeus, im-* 1.
partibilis, impassibilis, immensa potentia, sapientia ac bo-
nitatis, creator, & conservator omnium, tum visibilium, tum
invisibilium. Et in unitate hujus divina natura, tres sunt per-
sonæ, ejusdem essentia, potentia ac æternitatis, Pater, Filius, &
Spiritus sanctus.

De verbo, sive Filio Dei, qui verus homo factus est.

Filius, qui est *verbum patris, ab æterno a patre genitus, verus* 2.
& æternus Deus, ac patri consubstantialis, in utero beate
virginis, ex illius substantia naturam humanam assumpsit: ita ut
due natura, divina & humana, integre atque perfecte in uni-
tate persona fuerint inseparabiliter conjunctæ, ex quibus est unus
Christus, verus Deus & verus homo, qui vere passus est, cruci-
fixus, mortuus, & sepultus, ut patrem nobis reconciliaret, essetque
hostia, non tantum pro culpa originis, verum etiam pro omnibus
actualibus hominum peccatis.

De descensu Christi ad Inferos.

Quemadmodum *Christus pro nobis mortuus est, & sepultus,* 3.
ita est etiam credendus ad Inferos descendisse.

De resurrectione Christi.

Christus *vere a mortuis resurrexit, suumque corpus cum carne,* 4.
ossibus, omnibusque ad integritatem humana natura perti-
nentibus, recepit: cum quibus in cælum ascendit, ibique residet,
quoad extremo die ad judicandos homines reversurus sit.

De Spiritu Sancto.

5. Spiritus sanctus a patre & filio procedens ejusdem est cum patre, & filio essentia, majestatis, & gloria, verus ac aternus Deus.

De divinis Scripturis, quod sufficiant ad salutem.

6. Scriptura sacra continet omnia, quæ ad salutem sunt necessaria, ita, ut quicquid in ea nec legitur, neque inde probari potest, non sit à quoniam exigendum, ut tanquam articulus fidei credatur, aut ad salutis necessitatem requiri putetur.

Sacra Scriptura nomine, eos Canonicos libros veteris, & novi Testamenti intelligimus, de quorum authoritate, in Ecclesia nunquam dubitatum est.

De nominibus, & numero librorum sacre Canonice Scripturæ veteris Testamenti.

Genesis.	Secundus liber Paralipomen.
Exodus.	Primus liber Esdra.
Leviticus.	Secundus liber Esdra.
Numeri.	Liber Hester.
Deuteron.	Liber Job.
Josua.	Psalmi.
Judicum.	Proverbia.
Ruth.	Ecclesiastes vel Concionator.
Prior liber Samuelis.	Cantica Solomonis.
Secundus liber Samuelis.	4. Prophetæ Majores.
Prior liber Regum.	12. Prophetæ minores.
Secundus liber Regum.	
Prior liber Paralipomen.	

Alios autem libros (ut ait Hieronimus) legit quidam Ecclesia,
ad exempla vitæ, & formandos mores: illos tamen ad
dogmata confirmanda non adhibet, ut sunt

Tertius liber Esdra.	Canticum trium puero-
Quartus liber Esdra.	rum.
Liber Tobia.	Historia Susanna.
Liber Judith.	De Bel & Dracone.
Reliquum libri Hester.	Oratio Manaſſes.
Liber ſapientie.	Prior lib. Machabeorum.
Liber Jeſu filii Sirach.	Secundus liber Machabe-
Baruch propheta.	orum.

Novi Teſtamenti omnes libros (ut vulgo recepti ſunt) recipi-
mus, & habemus pro Canonicis,

De veteri Teſtamento.

Teſtamentum vetus, novo contrarium non eſt, quandoquidem
tam in veteri, quam in novo, per Chriſtum, qui unicus eſt Me-
diator Dei, & hominum, Deus & homo, æterna viſa humano ge-
neri eſt propoſita. Quare male ſentiunt, qui veteres tantum in pro-
miſſiones temporarias ſperaffe conſingunt. Quanquam lex a Deo da-
ta per Moſen (quoad ceremonias & ritus) Chriſtianos non aſtrin-
gat, neque civilia ejus præcepta in aliqua republica neceſſario recipi
debeant, nihilominus tamen ab obedientia mandatorum (quæ mora-
lia vocantur) nullus (quantumvis Chriſtianus) eſt ſolutus. 7.

De tribus Symbolis.

Symbola tria, Nycænum, Athanaſii, & quod vulgo Apoſtolo-
rum appellatur, omnino recipienda ſunt, & credenda, nam fir-
miſſimis Scripturarum Teſtimoniis probari poſſunt. 8.

De peccato originali.

9. **P**eccatum originis non est (ut fabulantur Pelagiani) in imitatione Adami situm, sed est vitium, & depravatio naturæ, cuiuslibet hominis ex Adamo naturaliter propagati: quæ fit, ut ab originali iustitia quam longissime distet, ad malum sua natura propendeat, & caro semper adversus spiritum concupiscat, unde in unoquoque nascentium, iram Dei, atque damnationem meretur. Manet etiam in renatis hæc naturæ depravatio. Quæ fit ut affectus carnis Græce *φύσις* carnis, quod alii sapientiam, alii sensum, alii affectum, alii studium carnis interpretantur, legi Dei non subiciatur. Et quanquam renatis & credentibus, nulla propter Christum est condemnatio, peccati tamen in sese ratione habere concupiscentiam, fatetur Apostolus.

De libero arbitrio.

10. **E**st hominis post lapsum Adæ conditio, ut sese naturalibus suis viribus, & bonis operibus, ad fidem, & invocationem Dei convertere, ac preparare non possit. Quare absque gratia Dei (quæ per Christum est) nos præveniente, ut velimus, & cooperante, dum volumus, ad pietatis opera facienda, quæ Deo grata sunt, & accepta, nihil valemus.

De hominis justificatione.

11. **T**antum propter meritum Domini, ac Servatoris nostri Iesu Christi, per fidem, non propter opera, & merita nostra, iusti coram Deo reputamur. Quare sola fide nos justificari doctrina est saluberrima, ac consolationis plenissima, ut in homilia de justificatione hominis, fusius explicatur.

De bonis operibus.

Bona opera que sunt fructus fidei, & iustificatos sequuntur, 12.
 quanquam peccata nostra expiare, & divini iudicii severi-
 tatem ferre non possunt: Deo tamen grata sunt, & accepta in Chri-
 sto, atque ex vera & viva fide necessario profluunt, ut plane ex
 illis, aque fides viva cognosci possit, atque arbor ex fructu iudi-
 cari.

De operibus ante justificationem.

Opera que sunt, ante gratiam Christi, & spiritus ejus affla- 13.
 tum, cum ex fide Jesu Christi non prodeant, minime Deo
 grata sunt, neque gratiam (ut multi vocant) de congruo merentur.
 Immo cum non sunt facta, ut Deus illa fieri voluit & praecepit,
 peccati rationem habere non dubitamus.

De operibus supererogationis.

Opera que supererogationis appellant, non possunt sine arro- 14.
 gantia, & impietate predicari. Nam illis declarant homi-
 nes, non tantum se Deo reddere, qua tenentur, sed plus in ejus
 gratiam facere, quam deberent, cum aperte Christus dicat: Cum
 feceritis omnia quaecunque praecepta sunt vobis, dicite, servi inu-
 tiles sumus.

De Christo qui solus est sine peccato.

Christus in nostra natura veritate, per omnia similis factus 15.
 est nobis, excepto peccato, a quo prorsus erat immunis,
 tum in carne, tum in spiritu. Venit ut agnus, absque macula,
 qui mundi peccata per immolationem sui semel factam, tolleretur, &
 peccatum (ut inquit Johannes) in eo non erat: sed nos reliqui e-
 tiam baptizati, & in Christo regenerati, in multis tamen offendi-
 mus

mus omnes. Et si dixerimus, quia peccatum non habemus, nos ipsos seducimus, & veritas in nobis non est.

De peccato post Baptismum.

16. **N**on omne peccatum mortale post Baptismum voluntarie perpetratum, est peccatum in Spiritum sanctum, & irremissibile. Proinde lapsus a Baptismo in peccata, locus pœnitentia non est negandus, post acceptum spiritum sanctum possumus a gratia data recedere, atque peccare, denuoque per gratiam Dei resurgere, ac resipiscere: ideoque illi dammandi sunt, qui se quamdiu hic vivant, amplius non posse peccare affirmant, aut vere resipiscentibus, venia locum denegant.

De prædestinatione, & electione.

17. **P**rædestinatio ad vitam, est æternum Dei propositum, quo ante jacta mundi fundamenta, suo consilio, nobis quidem occulto constanter decrevit, eos quos in Christo elegit ex hominum genere, a maledicto & exitio liberare, atque (ut vasa in honorem efficta) per Christum, ad æternam salutem adducere. Unde qui tam præclaro Dei beneficio sunt donati, illi spiritu ejus, opportuno tempore operante, secundum propositum ejus, vocantur, vocationi per gratiam parent, justificantur gratis, adoptantur in filios Dei, unigeniti ejus Jesu Christi imagini efficiuntur conformes, in bonis operibus sancte ambulant, & ædum ex Dei misericordia pertingunt ad sempiternam felicitatem.

Quemadmodum prædestinationis & electionis nostra in Christo pia consideratio, dulcis, suavis & ineffabilis consolationis plena est, vere piis, & his qui sentiunt in se vim spiritus Christi, facta carnis, & membra, quæ adhuc sunt super terram, mortificantem, animumque ad cœlestia, & superna rapientem. Tum quia fidem nostram de æterna salute consequenda per Christum plurimum stabilis, atque confirmat, tum quia amorem nostrum in Deum vehementer accendit. Ita hominibus curiosis, carnalibus, & Spiritu Christi destitutus

stitutis, ob oculos perpetuo versari prædestinationis Dei sententiam, perniciosissimum est præcipitium, unde illos diabolus protrudit, vel in desperationem vel in aque perniciosam impurissima vite securitatem, deinde promissiones divinas sic amplecti oportet, ut nobis in sacris literis generaliter proposita sunt, & Dei voluntas in nostris actionibus ea sequenda est, quam in verbo Dei habemus, diserte revelatam.

De speranda æterna salute tantum in nomine Christi.

Sunt & illi Anathematizandi, qui dicere audent unumquemq; 18.
Si in lege aut secta quam profitetur esse servandum, modo juxta illam, & lumen natura accurate vixerit, cum sacra litera tantum Jesu Christi nomen prædicent, in quo salvos fieri homines oporteat.

De Ecclesia.

Ecclēsia Christi visibilis est cœtus fidelium, in quo verbum Dei 19.
purum prædicatur, & sacramenta, quoad ea que necessario exigantur, juxta Christi institutum recte administrantur. Sicut erravit Ecclesia Hierosolymitana, Alexandrina, & Antiochena: ita & erravit Ecclesia Romana, non solum quoad agenda, & ceremoniarum ritus, verum in his etiam que credenda sunt.

De Ecclesiæ Authoritate.

Habet Ecclesia Ritus sive Cæremonias statuendi jus, & in fi- 20.
dei controversiis auctoritatem; quamvis Ecclesia non licet quicquam instituire quod verbo Dei scripto adversetur, nec unum scriptura locum sic exponere potest, ut alteri contradicat. Quare licet Ecclesia sit divinorum librorum testis, & conservatrix, attamen ut adversus eos nihil decernere, ita præter illos, nihil credendum de necessitate salutis debet obtrudere.

De authoritate Conciliorum generalium.

21.

Generalia Concilia, sine jussu, & voluntate principum congregari non possunt, & ubi convenerint, quia ex hominibus constant, qui non omnes spiritu, & verbo Dei, reguntur, & errare possunt, & interdum errarunt etiam in his qua ad Deum pertinent: ideoq; qua ab illis constituuntur, ut ad salutem necessaria, neq; robur habent, neq; authoritatem, nisi ostendi possint e sacris literis esse desumpta.

De purgatorio.

22.

Doctrina Romanensium de purgatorio, de indulgentiis, de veneratione, & adoratione, tum imaginum, tum reliquiarum nec non de invocatione sanctorum, res est futilis, inaniter conficta, & nullis Scripturarum testimoniis innititur: immo verbo Dei contradicit.

De Ministrando in Ecclesia.

23.

Non licet cuicumque sumere sibi munus publice pradicandi, aut administrandi Sacramenta in Ecclesia, nisi prius fuerit ad haec obeunda legitime vocatus & missus. Atque illos legitime vocatos & missos existimare debemus, qui per homines, quibus potestas vocandi ministros, atque mittendi in vintam Domini publice concessa est in Ecclesia, co-optati fuerint, & asciti in hoc opus.

De loquendo in Ecclesia lingua quam populus intelligit.

24.

Lingua populo non intellecta, publicas in Ecclesia preces peragere, aut Sacramenta administrare, verbo Dei, & primitive Ecclesiae consuetudini plane repagnat.

De Sacramentis.

25.

Sacramenta a Christo instituta, non tantum sunt nota professionis Christianorum, sed certa quaedam potius testimonia, & efficacia signa gratiae atque bonae in nos voluntatis Dei, per quae
in-

invisibiliter ipse in nos operatur, nostramque fidem in se non solum excitat, verumetiam confirmat,

Duo a Christo Domino nostro in Evangelio instituta sunt Sacramenta, scilicet: Baptismus, & Cæna Domini.

Quinque illa vulgo nominata Sacramenta: scilicet, confirmatio, poenitentia, ordo, matrimonium, & extrema unctio, pro Sacramentis Evangelicis habenda non sunt, ut quæ, partim a prava Apostolorum imitatione proflexerunt, partim vitæ status sunt in Scripturis quidem probati: sed Sacramentorum eandem cum Baptismo, & Cæna Domini rationem non habentes, ut quæ signum aliquod visibile, seu ceremoniam, a Deo institutum, non habeant.

Sacramenta non in hoc instituta sunt a Christo ut spectarentur, aut circumferrentur, sed ut rite illis uterentur & in his duntaxat qui digni percipiunt salutarem habent effectum: Qui vero indigne percipiunt, damnationem (ut inquit Paulus) sibi ipsis acquirunt.

De vi institutionum divinarum quod eam non tollat malitia Ministrorum.

Quamvis in Ecclesia visibili, bonis mali semper sunt admixti, atque interdum ministerio verbi, & Sacramentorum administrationi præsent, tamen cum non suo, sed Christi nomine agant, ejusque mandato, & autoritate ministrent, illorum ministerio uti licet, cum in verbo Dei audiendo, tum in Sacramentis percipiendis. Neque per illorum malitiam, effectus institutorum Christi tollitur, aut gratia donorum Dei minuitur, quoad eos qui fide, & rite sibi oblata percipiunt, quæ propter institutionem Christi, & promissionem efficacia sunt, licet per malos administrentur.

26.

Ad Ecclesiæ tamen disciplinam pertinet, ut in malos ministros inquiratur, accusenturque ab his, qui eorum flagitia noverint, atque tandem justo convicti judicio deponantur.

De Baptismo.

27.

Baptismus non est tantum professionis signum, ac discriminis nota, qua Christiani a non Christianis discernantur, sed etiam est signum regenerationis, per quod, tanquam per instrumentum, recte baptismum suscipientes, Ecclesia inseruntur, promissionis de remissione peccatorum, atque adoptione nostra in filios Dei per Spiritum sanctum visibiliter obsignantur, fides confirmatur, & vi divina invocationis gratia augetur.

Baptismus parvulorum omnino in Ecclesia retinendus est, ut qui cum Christi institutione optime congruat.

De Cœna Domini.

28.

Cœna Domini non est tantum signum mutue benevolentia Christianorum inter sese, verum potius est Sacramentum nostra per mortem Christi redemptionis.

Atque adeo, rite, digne, & cum fide sumentibus, panis quem frangimus est communicatio corporis Christi: similiter poculum benedictionis, est communicatio sanguinis Christi.

Panis & Vini Transubstantiatio in Eucharistia ex sacris literis probari non potest. Sed apertis Scripturae verbis adversatur, Sacramenti naturam evertit, & multarum superstitionum dedit occasionem.

Corpus Christi datur, accipitur, & manducatur in Cœna, tantum cœlesti, & spiritali ratione. Medium autem quo corpus Christi accipitur, & manducatur in Cœna, fides est.

Sacramentum Eucharistia, ex institutione Christi non servabatur, circumferebatur, elevebatur, nec adorabatur.

De manducatione corporis Christi, & impios illud non manducare.

29.

Impii, & fide viva destituti, licet carnaliter, & visibiliter (ut Augustinus loquitur) corporis, & sanguinis Christi Sacramentum, dentibus premant, nullo tamen modo Christi participes efficiuntur.

efficiuntur. Sed potius tanta rei Sacramentum, seu Symbolum, ad iudicium sibi manducant, & bibunt.

De utraque specie.

Calix Domini laicis non est denegandus, utraque enim pars Dominici Sacramenti, ex Christi institutione, & precepto, omnibus Christianis ex aquo administrari debet. 30.

De unica Christi oblatione in cruce perfecta.

Oblatio Christi semel facta, perfecta est redemptio, propitiatio, & satisfactio pro omnibus peccatis totius mundi, tam originalibus, quam actualibus. Neque prater illam unicam, est ulla alia pro peccatis expiatio, unde missarum sacrificia, quibus, vulgo dicebatur sacerdotem offerre Christum in remissionem pena, aut culpa, pro vivis & defunctis, blasphemata sumenta sunt, & perniciose impostura. 31.

De conjugio Sacerdotum.

Episcopis, presbyteris, & diaconis nullo mandato divino preceptum est, ut aut calibatum voveant, aut a matrimonio abstineant. Licet igitur etiam illis, ut ceteris omnibus Christianis, ubi hoc ad pietatem magis facere judicaverint, pro suo arbitrato matrimonium contrahere. 32.

De excommunicatis vitandis.

Qui per publicam Ecclesia denuntiationem rite ab unitate ecclesie praecisus est, & excommunicatus, is ab universa fidelium multitudine (donec per penitentiam publice reconciliatus fuerit arbitrio Iudicis competentis) habendus est tanquam Ethnicus & publicanus. 33.

De traditionibus Ecclesiasticis.

Traditiones atque caeremonias easdem, non omnino necessari- um est esse ubique, aut prorsus consimiles. Nam ut va- 34.

ria semper fuerant, & mutari possunt, pro Regionum, temporum & morum diversitate, modo nihil contra verbum Dei instituitur.

Traditiones, & caeremonias Ecclesiasticas quae cum verbo Dei non pugnant, & sunt auctoritate publica institutae, atque probatae, quisquis privata consilio valens, & data opera, publice violaverit, is ut qui peccat in publicum ordinem Ecclesiae, quique laedit auctoritatem Magistratus, & qui infirmorum fratrum conscientias vulnerat, publice ac ceteri noverant, arguendum est.

Quelibet Ecclesiae particularis, sive Nationalis, auctoritatem habet instituendi, mutandi aut abrogandi Caeremonias, aut ritus Ecclesiasticos, tamen auctoritate institutos, modo omnia ad aedificationem fiant.

De Homiliis.

35. **T**omus secundus Homiliarum, quarum singulos titulos hinc articulo subjunximus, continet piam & salutarem doctrinam, & his temporibus necessariam, non minorem quam prior Tomus Homiliarum, quae edite sunt tempore Edwardi sancti: Itaque eas in Ecclesiis per ministros diligenter, & clare, ut a populo intelligi possint, recitandas esse iudicavimus.

De nominibus Homiliarum.

Of the right use of the Church.	That common Prayers and
Against peril of Idolatry.	Sacraments ought to
Of repairing and keeping clean	be ministred in a
of Churches.	known tongue.
Of good works.	Of the reverent estimation
Firke of fasting.	of Gods Word.
Against gluttony and drunken-	Of Alms doing.
ness.	Of the Nativity of Christ.
Against excess of Apparell.	Of the passion of Christ.
Of Prayer.	Of the Resurrection of
Of the place and time of Prayer.	Christ.

Of

Of the worthy receiving of the Sacrament of the body and blood of Christ.	}	For the Rogation days.
Of the gifts of the holy Ghost.		Of the State of Matrimony. Of Repentance. Against Idleness. Against Rebellion.

De Episcoporum & Ministrorum consecratione.

Libellus de consecratione Archiepiscoporum, & Episcoporum, & de ordinatione presbyterorum, & diaconorum, editus nuper temporibus Edwardi VI. & auctoritate Parliamenti illis ipsis temporibus confirmatus, omnia ad ejusmodi consecrationem, & ordinationem necessaria continet, & nihil habet, quod ex se sit, aut superstitiosum, aut impium: itaque quicumque juxta ritus illius libri consecrati, aut ordinati sunt, ab anno secundo predicti regis Edwardi, usque ad hoc tempus, aut posterum juxta eodem ritus consecrabitur, aut ordinabuntur, rite atque ordine, atque legitime statimus esse, & fore consecratos & ordinatos.

36.

De civilibus Magistratibus.

Regia Majestas in hoc Anglia regno, ac ceteris ejus dominis, summam habet potestatem, ad quam, omnium statuum hujus regni, sive illi Ecclesiastici, sive sive civiles, in omnibus causis, suprema gubernatio pertinet, & nulli externe jurisdictioni est subiecta, nec esse debet.

37.

Cum Regia Majestati summam gubernationem tribuimus, quibus titulis intelligimus, animos quorundam calumniatorum offendi, non damus Regibus nostris, aut verbi Dei, aut Sacramentorum administrationem, quod etiam Injunctiones ab Elizabetha Regina nostra, nuper edita, apertissime testantur. Sed eam tantum prerogativam, quam in sacris Scripturis a Deo ipso, omnibus piis Principibus, videmus semper fuisse attributam: hoc est, ut omnes status, atque ordines fidei sua a Deo commissos, sive illi Ecclesiastici sint, sive.

sive civiles, in officio contineant, & contumaces, ac delinquentes gladio civili coerceant.

Romanus pontifex nullam habet jurisdictionem in hoc regno Anglia.

Leges Regni possunt Christianos propter capitalia, & gravia crimina, morte punire.

Christianis licet, ex mandato Magistratus, arma portare & iuxta bella administrare.

De illicita bonorum communicatione.

38. **F**acultates & bona Christianorum non sunt communia, quoad jus & possessionem (ut quidam Anabaptista falso jactant) debet tamen quisque de his quae possidet, pro facultatum ratione pauperibus eleemosinas benigne distribuere.

De jure jurando.

39. **Q**uemadmodum juramentum vanum, & temerarium a Domino nostro Jesu Christo, & Apostolo ejus Jacobo, Christianis hominibus interdictum esse fatemur: ita Christianorum Religionem minime prohibere censemus, quin jubente magistratu in causa fidei, & charitatis jurare liceat modo id fiat iuxta Prophetam doctrinam, in justitia, in judicio, & veritate.

Confirmatio Articulorum.

40. **H**ic liber antedictorum Articulorum jam denuo approbatus est, per assensum & consensum Serenissima Regina Elizabetha Domina nostra, Dei gratia Anglia, Francia, & Hibernia Regina defensoris fidei, &c. retinendus, & per totum Regnum Angliae exequendus. Qui Articuli, & lecti sunt, & denuo confirmati, subscriptione D. Archiepiscopi & Episcoporum superioris domus, & totius Cleri inferioris domus in Convocatione Anno Domini. 1571.

LIBER
Quorundam
CANONUM
DISCIPLINÆ.
Ecclesiæ Anglicanæ.
ANNO MDLXXI.

De Episcopis.
De Decanis Ecclesiarum.
De Archidiaconis.
De Cancellariis, &c.
De Aedituīs Ecclesiarum.

De Concionatoribus.
De Residentia.
De Pluralitatibus.
De Ludimagistris.
De Patronis, &c.

LONDINI,
Apud JOHANEM DAY, 1571.

11

ANALYTICAL

SCIENCE

OF THE

UNIVERSITY OF

CHICAGO

LIBRARY

OF THE

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DE EPISCOPIS.

*Sequuntur in hoc libello certi quidam articuli de sacro ministerio,
& procuracione Ecclesiarum, in quos plene consensus est in Sy-
nodo a Domino Matthæo Archiepiscopo Cantuar. & totius Angliæ
Primate & Metropolitano, & reliquis omnibus ejus Provincia
Episcopis, partim personaliter presentibus, partim procuratoria
manu subscribentibus in synodo inchoata Londini in æde Divi
Pauli, tertio die Aprilis. 1571. an. 30^{mo} Reg. El. Not. ut hinc Canon innotuit
confirmatus by authority. vide statuta
1572. Abstract. p. 20.*

OMNES EPISCOPI diligenter docebunt Evange-
lium, non tantum in Ecclesiis Cathedralibus quibus
presunt, sed etiam passim, per omnes Ecclesias suæ
cujusque dioceseos, ubi maxime putabunt expedire.

Imprimis autem cohortabuntur populum ad lectionem, &
auditionem Sacrarum Scripturarum: utque statim temporibus
convenient ad suas quique Ecclesias, & diligenter auscultent
Sacris Concionatoribus, utque submisce & audiant pias pre-
ces, quæ a Ministro dicuntur, & una precentur ipsi, & celesti-
um Mysteriorum, ut nunc in Ecclesiis nostris autoritate, &
jussu totius Regni legitime, & pie procurantur, sint parti-
cipes.

Episcopus quisque ante Calendas Septembris proximas, ad-
vocabit ad se omnes publicos Concionatores, quicunque erunt
in sua cujusque diocesi, & ab illis repeter facultates concio-
nandi, quas habent authentico sigillo consignatas, easque vel
retinebit apud se vel extinguet. Deinde, delectu illorum
prudenter facto, quoscunque ad illam tantam functionem, æ-
tate, doctrina, judicio, innocentia, modestia, gravitate, pa-
res invenerit, illis novas facultates ultro dabit: ita tamen ut
prius subscribant articulis christianæ religionis publice in syno-
do approbatis) fidemque dent, se velle tueri, & defendere

doctrinam eam, quæ in illis continetur, ut consentientissimam veritati divini verbi.

Episcopus etiam atque etiam considerabit, quod genus hominum admittat in famulitium. Fit enim interdum, ubi hæc cautio & diligentia non adhibetur, ut homines impios & veræ religionis inimicos, & criminosos, & tota vita impuros, & sceleratos admittamus. Ex eo adversarius facile capiet maledicendi occasionem.

Episcoporum famuli in omni vestis genere, ita se modeste & composite ornabunt, ut fratres suos, quos Paulus appellat domesticos fidei, non offendant.

Episcopus nemini posthac manum imponet, nisi instituto in bonis literis, vel in Academia, vel in inferiore aliqua schola: aut qui satis commode intelligat latinam linguam, & probe versatus sit in sacris literis: nec nisi attigerit ætatem illam legitimam, quæ statutis & legibus est constituta; nec nisi cujus vita & innocentia gravium, & piorum hominum, & Episcopo notorum fuerit testimonio commendata: nec si in agricultura, vel in vili aliquo & sedentario artificio fuerit educatus: nec nisi qui titulum (quem appellant) aliquem habeat, ut sit unde vitam tueatur, si Dei permisso, vel in cæcitatem, vel in gravem corporis infirmitatem, vel in morbum diuturnum incidat: nec nisi qui intra ipsius diocesis sacro ministerio functurus sit, nec unquam nisi ubi sacrum aliquod ministerium in eadem diocesi vacare contigerit. Neminem autem peregrinum, & ignotum vel ad sacerdotiorum proventus, vel ad Ecclesiasticum ministerium recipiet, nisi ab illo episcopo, e cujus diocesi discessit, literas commendatitias, quas appellant dimissorias, secum afferat.

Episcopus præbendarum, & beneficiorum suorum proximas secundas aut tertias advocaciones, quas vocant, nulli dabit. Sunt enim & a bonis moribus, & a Christiana charitate alienæ: nec dimissiones fructuum, aut redditum cujuscunque rectoriæ, aut Ecclesiastici beneficii quacunque ratione in plurimos confirmabit.

Epif.

Episcopus neminem, qui se otioso nomine Lectorem vocet, & manus impositionem non acceperit in Ecclesiæ ministerio, versari patietur.

Quivis Archiepiscopus, & Episcopus habebit domi suæ sacra Biblia in amplissimo volumine, uti nuperrime *Londini* excusa sunt, & plenam illam historiam quæ inscribitur *Monumenta Martyrum*, & alios quosdam similes libros ad religionem appositos. Locentur autem isti libri, vel in aula, vel in grandi coenaculo, ut & ipsorum famulis, & advenis usui esse possint.

Decani Ecclesiarum Cathedralium.

Eosdem illos libros quos proxime diximus, Decanus quisque curabit emi, & locari in Ecclesia sua Cathedrali, ejusmodi in loco, ut a Vicariis & minoribus canonicis, & Ministris Ecclesiæ, & ab advenis, & peregrinis commode audiri, & legi possint.

Eosdem libros illos, Decanus & Primarius quisque residentarius, quos appellant Ecclesiæ dignitates, ement suo quisque famulitio, eosque opportuno aliquo in loco, vel in aula, vel in coenaculo locabunt.

Decanus & Præbendarii diligenter docebunt sacrum Dei verbum, non tantum in Ecclesiis Cathedralibus ubi vivunt, sed etiam in aliis Ecclesiis in eadem diœcesi, maxime vero in illis locis, unde ipsis redditus annui, & stipendia suppeditantur. Quod nisi fecerint, pro Episcopi arbitrio puniantur.

Nullus nec Decanus, nec Archidiaconus, nec Residentarius, nec Præpositus, nec Custos, nec Præfectus, alicujus Collegii, aut Ecclesiæ Cathedralis, nec Præses, nec Rector, nec quisquam ex illo ordine, quocunque nomine censeatur, utetur posthac amictu illo quem appellant Graium Amicium, aut alia ulla veste simili superstitione contaminata. Sed in Ecclesiis quisque suis utentur tantum linea illa veste, quæ adhuc

Regio mandato retinetur) & Scholastica Epomide, quæ suo cujusque Scholastico gradui & loco conveniat.

Quivis Decanus in singulos annos ad minimum quater residebit in Ecclesia sua Cathedrali, ibique singulis hujusmodi vicibus mensem integrum (si fieri potest) docendo verbum Dei & hospitalitatem servando moram faciet, nisi forte gravibus, & urgentibus causis impediatur. Eas autem causas in singulas vices indicabit Episcopo suo. Ubi autem venerit, una cum Præbendariis residentibus curabit, ut statuta illius Ecclesiæ, nisi contraria sint (ut multa sunt) verbo Dei, & statuta hujus regni quæcunque sunt, quæ Ecclesiasticum ordinem attingunt, & sacræ Injunctiones, vel a Regia Majestate editæ, vel Episcopo in visitationibus illius Ecclesiæ Cathedralis impositæ, diligenter observentur. Præterea Decanus, & residentarii quantum maxime possint dabunt operam, ut minores Canonici, aut Vicarii & Ministri Ecclesiæ, ne ignavi, & inutiles vitam dūcant in ocio, & illicitis lusibus se exerceant, adigantur ad studia Scripturarum, utque illorum quisque habeat novum Testamentum, non tantum Latino sermone scriptum, sed etiam Anglico.

Decanus & Residentarii curabunt, ne qua alia forma observetur in canendis aut dicendis sacris precibus, aut in administratione sacramentorum, præterquam quæ proposita, & præscripta est in libro publicarum precum: nec ullum admittent peregrinum ad habendam sacram concionem ad populum nisi ei, aut Regia Majestas, aut Archiepiscopus illius Provinciæ, aut illius diœceseos Episcopus facultatem indulerit. Et si ejusmodi aliquis Concionator, ita vel a Regia Majestate, vel ab Archiepiscopo, vel ab Episcopo approbatus, publicabit ad populum pro concione doctrinam aliquam peregrinam, & impiam, & pugnantem, vel cum sacro Dei verbo, vel cum articulis religionis nostræ approbatis in Synodo, haud dubie cum eodem verbo Dei consentientibus, vel cum libro publicarum precum: Decanus aut Residentarii primo quoque tempore indicabunt id Episcopo literis suis, & eorum aliquot qui concionantem audiverunt manu consignatis, ut ille statuatur quod videbitur.

Archi-

Archidiaconi.

Quivis Archidiaconus habebit domi suæ, & alios libros, & nominatim eos, qui inscribuntur *Monumenta Martyrum*.

Archidiaconus qui vel jure communi, vel præscriptione habet potestatem visitandi, semel in singulos annos in persona sua, visitabit Provinciam suam, neque quenquam sibi substituet officialem, nisi qui in Academia fuerit educatus, & juri civili operam dederit, & annum ætatis vicesimum quartum compleverit, & non solum doctrina, sed etiam gravitate, & modestia par sit, obeundo illi muneri.

Archidiaconi, & illorum substituti, quos appellant officiales, in visitationibus suis vocabunt clerum ad rationem, quantum quisque promoverit in studio scripturarum, & quicumque ex illo ordine Magisterium Artium in Academiis non attigerint, illis proponunt partem aliquam novi Testamenti memoriter ediscendam, eosque in proxima synodo ad repetitionem adigent, & contumaces, & negligentes Episcopo indicabunt.

Peracta visitatione Archidiaconus significabit Episcopo, quos invenerit in quoque decanatu, ea doctrina, & judicio præditos ut digni sint qui pro concione doceant populum, & præsent alios. Ex illis Episcopus potest delectum facere, quos velit esse Decanos rurales.

Archidiaconi in omnes delinquentes severe, & graviter animadvertent, neque connivebunt ad vitia, aut quenquam quem constat offendisse, impune abire patientur.

Archidiaconi curabunt, ut forensium suorum actorum memoria fideliter & tuto conserventer, & semel in singulos annos adferent ad Episcopum suum originalia exemplaria omnia Testamentorum, quæ coram ipsis anno superiori probata fuerint, ut ea in Episcopi registro asserventur, copias autem illorum testamentorum ad usum suum ipsi sibi describent, si velint.

Can-

Cancellarii, Commissarii, Officiales.

Quivis Cancellarius, Commissarius, & Officialis erit institutus in legibus Ecclesiasticis & civilibus, qui annum ætatis vicesimum sextum attigerit, & in scholis doctrinæ nomine gradum aliquem susceperit, & in forensibus causis mediocriter versatus fuerit, de cujus vita & moribus nullus sinister sermo audiatur. Adhæc quivis horum, aut erit in sacro ministerio, aut si non erit, tamen animo toto & ferventi zelo erga religionem feretur, idque aperte & ingenue præ se feret: & antequam in functionem ingredietur, sacramento se obstringet, de autoritate & primatu Principis, atque etiam subscribet articulis de religione in Synodo Episcoporum approbatis.

Nullus horum, nec Cancellarius, nec Commissarius, nec Officialis in cognitione causarum procedet usque ad ferendam sententiam excommunicationis nisi tantum in causis instantiarum. In correctionis negotiis, alia quidem facient omnia quæ de jure possint, & solent fieri.

Excommunicationis autem sententiam deferent tantum ad Episcopum: eamque aut ipse per se pronuntiabit, aut gravi alicui viro in sacro ministerio constituto, pronuntiandum committet. Postquam autem sententiam tulerit, addet insuper commonendi populi, & terroris causa, formulam illam verborum, quæ postea suo loco subjicietur, atque etiam aliam formulam similem, quæ servanda sit in denuncianda ad populum excommunicatione, curabit describi, & mitti ad singulos Ecclesiarum præfectos, ut habeant quo utantur, si usus postulet, Commutationem autem injunctæ poenitentiae, nec Cancellarius faciet, nec Archidiaconus, nec Officialis, nec Commissarius. Ea potestas multis gravibus de causis Episcopo soli reservabitur, aut si quem alium Episcopus ad eum usum speciali mandato designabit.

Ecclesiasticus Judex cujusunque loci aut ordinis, neminem

excommunicatum absolvet Domi suæ, aut alioqui in privatis ædibus : sed tantum publice, & pro tribunali.

Cancellarii, Officiales, Commissarii, omnem adhibebunt diligentiam, ut cæteri omnes qui ipsorum jurisdictioni subjiuntur, officium faciant. Imprimis vero ut Rectores, Vicarii, & Ministri Ecclesiarum, studiose versentur in sacris literis, & sibi libros ordini & professioni suæ congruentes comparent, ut quicumque ad Magisterium Artium non accesserit, emat sibi duos libros novi Testamenti alterum Latine translatus, alterum Anglice, ut illorum quisque memoriter ediscat eam pensam Scripturarum quæ illi vel ab Ecclesiastico Iudice ordinario, vel ab alio cujus fidem & industriam Episcopus eligere maluerit, fuerit imposita : ut observent ordines & ritus descriptos in libro Publicarum precum, tam in legendis sacris Scripturis, & precibus dicendis, quam etiam in administratione Sacramentorum, ut neve detrahant aliquid, neve addant, neve de materia, neve de forma : ut honeste se gerant, & in gravi vestitu, in libello admonitionum proposito, modeste & decenter ambulent : utque si familiam habeant, & uxores non habeant, mulierem aliam domi suæ ne alant nisi aut matrem, aut sororem, aut neptem ex fratre aut sorore : quod si coelibes vivant & uxores non habeant, in tabernâ aut caupona cibum ne capiant, sed honesta aliqua in domo in eadem parochia, ubi sine suspicionem possint vivere : ut ne ludant aleam, neve chartis, aut aliis improbatis lusibus se exerceant : ut arcu tantum utantur & sagittis, idque animi causa, ut modeste, & in tempore, ne vel ab officio faciendo, vel a sacrarum Scripturarum studiis auferantur.

Videbunt etiam ne Rector, Vicarius, aut Parochus uspiam inserviat, vel in capella, vel in oratorio, aut publicas preces dicat in cujusque privatis ædibus, nisi Episcopus illi autographo suo, & manus suæ subscriptione ejus rei potestatem fecerit : Neve Rector aut Vicarius, aut Parochus inserviat plusquam uni Ecclesiæ, aut Capellæ uno die.

Quivis Minister Ecclesiæ, antequam in sacram functionem ingrediatur, subscribet omnibus Articulis de Religione Christiana, in quos consensus est in Synodo: & publice ad populum, ubicunque Episcopus iusserit, patefaciet conscientiam suam quid de illis Articulis, & universa doctrina sentiat. Semel autem receptus in sacrum ministerium, ab eo impoſterum non discedet, nec se aut vestitu, aut habitu, aut in ulla vitæ parte geret pro Laico.

Quivis Rector Ecclesiæ, Vicarius, aut Parochus, quotannis ante vicesimum diem a Paschate, exhibebit Episcopo, ejusve Cancellario aut Commissario, nomina & cognomina Parochianorum suorum tam marium quam foeminarum (eorum inquam) qui cum exegerint annum ætatis suæ decimum quartum, tamen ad sacrosanctam Communionem (uti statutis & legibus Ecclesiasticis hujus regni tenenter) non accesserint, quique subire examen Ecclesiastici ministri de ediscendo Catechismo, & articulis Christianæ religionis detraxerint: quique Parentes aut Domini, liberos aut famulos suos ad audiendum discendumque eundem illum Catechismum constitutis temporibus ad Ecclesiam mittere contempserint. Neminem autem patientur de sacro lavacro infantem suscipere, nisi qui ad mensam dominicam accesserit, & sanctorum mysteriorum particeps fuerit: ad mysteriorum autem Communionem neminem admitter, qui Catechismum, & articulos fidei non didicerit.

Omnibus dominicis, & festis diebus, Rectores, Vicarii, & Parochi ita mature & convenienter captato tempore venient ad Ecclesias, ut Parochiani confectis rebus suis, cum liberis & famulis possint eodem occurrere. Ibi vero reverenter (uti par est) & pie peragent sacrum mysterium, ita clare, aperte, distincte, ut populus audire, & intelligere possit quid dicatur, & ex eo consolationem, & fructum capere. Eandem pietatem & reverentiam in sacrosanctis etiam mysteriis retinebunt, modo ne ad superstitionem, aut adorationem, aut idololatricum cultum vergant. Quod si tempore
sacræ

sacrae Communionis nulla erit concio de scripto & ex pulpito pronunciabunt unam aliquam, aut aliam ex illis homiliis quas jam antea publicavimus in illum usum. Interim cohortabuntur populum, ut diligenter veniant ad Ecclesias, ut quae legantur, quaeque dicantur attente audiant, utque se toto illo tempore reverenter, & modeste gerant. Et ne piorum animi, insolentia & irreligiosa levitate offendantur, curabunt ne juvenes, praesertim rustici, quorum ingenia procliviora fere sunt ad neglectum pietatis, & nequitiam: neve pulsent campanas, neve per templum obambulent, neve inter se otiose colloquantur, neve aut risu, aut strepitu, aut scurrilibus ineptiis, vel ministrum impediant, vel offendant populum.

Admonebunt populum, ut frequentius accedant ad sacram communionem, utque jam antea tota mento (cui par est) sese praeparent. Et ut omnes intelligant quid debeant Deo optimo maximo: quid Principi, quem colere ac venerari debent ut Vicarium Dei: quid legibus: quid magistratibus: quid fratribus suis: quid populo Dei, omnibus dominicis & festis diebus statim a meridie praesto erunt in templis, ibique minimum ad duas horas legent, & docebunt Catechismum, & in eo instituent omnes suos omnium aetatum, atque ordinum, non tantum puellas aut pueros, sed etiam si opus erit grandiores. Imprimis vero admonebunt adolescentes & juvenes, non tantum mares, sed etiam foeminas, cautum esse legibus, ne quis illorum vel accedat ad sacram Communionem, vel contrahat nuptias, vel infantem e sacro fonte suscipiat, nisi antea didicerit rudimenta religionis Christianae & possit ad omnes partes Catechismi convenienter & dextre respondere.

Quod si Rectores, Vicarii, Parochi, vel concionari non possint, vel facultatem concionandi ab Episcopo non acceperint, tamen docebunt pueros prima elementa legere, scribere, noscere officium suum, quid debeant Deo, quid parentibus, quidque aliis: & si quos ex illis viderint ea esse indole, ut possint institutione, atque cultu ad literarum cognitionem

pervenire, hortabuntur parentes, ut eos deducant ad Scholam, ut imbuti bonis disciplinis possint aliquando idonei esse ad sacrum Dei optimi maximi Ministerium; quos autem hebetiores, & ingenio a literis alieniore esse senserint, & eos curent, vel ad alias artes, vel etiam ad opus rusticum ablegari.

Admonebunt etiam Parochianos suos magnis & gravibus de causis, constitutum esse in Synodo a Reverendissimo Patre, Domino Mathæo Archiepiscopo Cantuar. & aliis Episcopis, ne liberi contrahant Matrimonium sine consensu parentum, neve juvenis contrahendi potestatem habeat, ante annum ætatis suæ decimum sextum, neve Puella ante decimum quartum.

Æditui Ecclesiarium & alii selecti viri.

ÆDitui pro consuetudine suæ quique Parochiæ, Parochianorum suorum, & ecclesiastici sui ministri suffragiis, eligentur: alioqui æditui non erunt: nec amplius quam unum annum durabunt in illo munere, nisi forte iterum eligantur. Omnes autem Æditui semel in singulos annos reddent justam rationem earum pecuniarum, quæ in suas manus pervenerunt: atque etiam indicabunt particulatim quos sumptus fecerint in facta recta & usum Ecclesiæ. Postremo vero discedentes ab officio, quicquid pecuniarum, aliarumque Ecclesiasticarum rerum supererit, & in ipsorum erit potestate, id omne bona fide tradent Parochianis, ut ab illis rursus tradi possit proximis ædituis.

Æditui curabunt ut Ecclesiæ, plumbo, tegula materia, vitro, diligenter & probe reficiantur, ne vel minister, vel populus, aut in sacro ministerio & cultu Dei, aut in coelestium mysteriorum tractatione, aut in habenda & audienda communione, cœli injuriis quatiatur. Imprimis autem operam dabunt, ut in omni Ecclesiastico conventu pax quam maxime conservetur & in omnibus Episcoporum atque Archidiaconorum visitationibus, fideliter & nominatim detegent, atque indicabunt eos omnes qui sese in Ecclesia immodeste gesserint,

rint, quique vel intempestiva pulsatione campanarum, vel ambulationibus, vel colloquio & strepitu, ministrum aut conconatorem impediverint.

Aeditui curabunt ut ædes sacræ, munde & sancte conser-
venter, ne cuiquam vel pulvere, vel ramentis, vel sordibus,
moveant nauseam. Curabunt etiam ut sacra Biblia sint in
singulis Ecclesiis in amplissimo volumine (si commode fieri
possit) qualia nunc Londini excusa sunt, ut liber pub-
licarum precum, ut sacræ homiliæ, utque homiliæ, quæ nuper
scriptæ sunt contra rebellionem, sint in singulis Ecclesiis.
Hos libros quam maxime integros & mundos esse conve-
nit: Laceros autem aut sordidos nullo modo, ne populo
fastidium, & contempnum pariant. Curabunt mensam ex
asseribus compositæ junctam, quæ administrationi sacro sanctæ
communione inſerviat: & mundum tapetem, qui illam con-
tegat: & suggestum commodum, unde cælestis doctrina
publicetur. Curabunt insuper ut omnia illa solaria, in qui-
bus cruces lignæ aliquando prostabant, & aliæ reliquæ su-
perſtitionis prorsus e medio auferantur, utque templorum pa-
rietes nova fidelia inducantur, & lectissimis sanctarum scrip-
turarum sententiis illustrentur. Ut illarum lectione & admo-
nitu populus possit ad pietatim commoveri. Postremo cura-
bunt ut in singulis Ecclesiis sit sacer fons, non pelvis, in quo ba-
ptismus ministretur, isque ut decenter & munde conſervetur.

Admonebunt etiam Caupones, & Tabernarios, qui ven-
dunt edulia, ne quem in cauponam, aut tabernam suam re-
cipiant toto illo tempore, quo aut habebitur concio, aut sa-
crum ministerium perageretur. Quod si quis per contemp-
tum, & contumaciam contra fecerit, & illum ipsum, & eos
quos ad se receperit, nominatim in proxima visitatione indi-
cabunt. Si quis vel aperto adulterio; vel stupro, vel incestu,
vel ebrietate, vel jurandi consuetudine, vel lenocinio, vel u-
sura, vel alia denuum quacunque impuritate vitæ, & nequitia,
fratres offenderit, illos aeditui amice, & fraterne admone-
bunt, ut respiscant. Quod nisi fecerint, indicabunt eos

nominatim vel Rectori, vel Vicario, vel Parocho, ut ab illis asperius, & vehementius admoneantur, & si perrexerint, tantisper dum redeant ad sanitatem, a sacra communione arceantur. Utque qui incontinenter, & laxè vivunt, pro meritis suis legum severitate castigentur. Iidem æditui eosdem illos adulteros, fornicarios, incestos, ebriosos, juratores, lenones, usurarios, in Episcoporum & Archidiaconorum visitationibus patefacient.

Æditui convivias, symposia, cœnas, & invitationes publicas in templis celebrari non patientur: nec campanas superstitiose pulsari, vel in vigilia animarum, vel postridie omnium sanctorum, qui dies non ita pridem genis mortuorum sacer erat, nec omnino unquam, ubi pulsandi consuetudo ad superstitionem videbitur inclinare. Illis autem tantum temporibus pulsari permittent, quæ in libello admonitionum descripta sunt, & ad eundem tantum usum, eodemque tantum modo.

Nundinas, & mercatus publicos celebrare, & fontes sententia iudicis condemnatos neci dedere, & supplicio afficere diebus dominicis non licebit.

Non patientur ut quisquam ex circumforaneis istis tenuibus, & sordidis mercatoribus, qui aciculas & ligulas, & crepundia, & res viles & minutas circumferunt ac distrahunt, quos pedarios, aut pedularios appellant, proponant merces suas vel in cœmiteriis, vel in porticibus ecclesiarum, aut uspiam alibi diebus festis, aut dominicis, interim dum peragitur pars aliqua sacri ministerii, aut habetur sacra concio; nec ut mendici aut erronei, quibus nulla est certa sedes, toto illo sacrorum aut concionum tempore, hæreant in cœmiterio vel in porticu, sed mandabunt, ut aut ingrediantur, aut discedant.

Observabunt etiam atque inquirent diligenter ecqui ex Parochianis, temporibus lege constitutis, aut non veniant ad ecclesias, aut tardius & negligentius veniant. Quosque invenerint deliquisse, in eos ex legum præscripto animadvertent. Observabunt etiam, ecquid omnes ac singuli Parochiani toties

acce-

accedant ad ſacram communionem in ſingulos annos, quoties leges & ſtatuta jubent, ecqui etiam peregrini atque advenæ ex aliis Parochiis, frequentius & uſurarius veniant ad eccleſiam ſuam, illoſque Parocho ſuo indicabunt, ne illos forte recipiat ad ſacram communionem inter alios, ſed ad ſuos potius Parachos rejiciat.

Nullum nec Rectorem, nec Vicarium recipient ad miniſterium eccleſiæ ſuæ, niſi quem Episcopuſ inſtitutione ſua approbaverit, & in poſſeſſionem illius eccleſiæ mandato ſuo miſſerit. Nec Parochum recipient niſi literis & ſigillo epiſcopi, nominatim illi eccleſiæ commendatum. Quod ſi Rector, Vicarius, aut Parochuſ aliter ſe gerat in miniſterio ſuo obeundo, aut quod male & obſcure, & conſuſe legat, aut quod ſolutius & laxius vivat, quàm hominem par ſit ejus ordinis, & ex ea re gravis offenſio ſuſcipietur: Aeditui eum mature deferent ad epiſcopum, ut quam primum animadverſio aliqua, & vitii emendatio conſequatur.

Utque Episcopuſ intelligat, quæ conciones habitæ fuerint in ſingulis Eccleſiis ſuæ dioceſeos; Aeditui curabunt, ut nomina omnium Concionatorum qui ad ſe alicunde venerint, annotenter in libello quem habebunt paratum in eum uſum, utque in eodem libello concionator quiſque ſubſcribat nomen ſuum, & diem quo habuerit concionem, & ejus Episcopii nomen a quo acceperit concionandi poteſtatem.

Poſtremo Aeditui diſcigenter obſervari curabunt ea omnia, quæ ad ipſorum officia pertinebunt, quæque Regiis injunctio- nibus, & in libello admonitionum continentur, quæque vel ab Archiepiſcopo, vel ab Episcopo in ſuis cujuſque viſitationibus ad uſum eccleſiarum proponenter. Quod ſi quis eos vel jurgiis petulanter infeſtetur, vel etiam in juſ trahat, quod officium fecerint, & errantes detexerint, id quoque indicabunt epiſcopo, ut ejus opera & ſtudio facilius a moleſtia liberentur.

Concionatores.

Nemo nisi ab episcopo permissus in parochia sua publice prædicabit, nec posthac audebit concionari extra ministerium, & ecclesiam suam, nisi potestatem ita concionandi acceperit, vel a Regia Majestate per omnes regni partes, vel ab Archiepiscopo per provinciam, vel ab episcopo per diocesim. Nulla autem potestas concionandi firma erit imposterum, aut auctoritatem aliquam obtinebit, nisi tantum quæ impetrata fuerit post ultimum diem Aprilis, qui fuit in An. 1571. Concionatores modeste & sobrie in omne vitæ parte sese gerent.

Imprimis vero videbunt, ne quid unquam doceant pro concione, quod a populo religiose teneri & credi velint, nisi quod consentaneum sit doctrinæ veteris aut novi testamenti, quodque ex illa ipsa doctrina catholici patres, & veteres episcopi collegerint. Et quoniam articuli illi religionis christianæ in quos consensum est ab episcopis in legitima & sancta synodo, jussu atque auctoritate serenissimæ principis Elizabethæ convocata, & celebrata, haud dubie collecti sunt ex sacris libris veteris & novi testamenti, & cum cælesti doctrina, quæ in illis continetur, per omnia congruunt, quoniam etiam liber publicarum præcum, & liber de inauguratione Archiepiscoporum, episcoporum, presbyterorum, & diaconorum, nihil continent ab illa ipsa doctrina alienum, quicunque mittentur ad docendum populum, illorum articulorum auctoritatem & fidem, non tantum concionibus suis, sed etiam subscriptione confirmabunt. Qui secus fecerit, & contraria doctrina populum turbaverit, excommunicabitur.

Inter concionandum utentur veste quam maxime modesta, & gravi, quæ deceat, atque ornet ministrum Dei, qualisque in libello admonitionum descripta est. Nec pecuniam pro concione, aut mercedem ullam exigent: sed victum tantum

tantum & simplici apparatu, & unius noctis hospitio contenti erunt.

Vanas & aniles opiniones & hæreses, & errores Pontificios, a doctrina, & fide Christi abhorrentes, non docebunt: nec omnino quicquam, quo imperita multitudo, vel ad novitatis studium, vel ad contentionem inflammetur. Semper autem proponant ea, quæ ad ædificationem faciant & auditores Christiana concordia, & charitate concilient.

Residentia.

Absentia Pastoris a dominico grege, & secuta illa negligentia, quam videmus in multis, & destitutio ministerii, est res & in se foeda, & odiosa in vulgus & perniciofa Ecclesiæ Dei. Itaque hortamur omnes Pastores ecclesiarum in domino Jesu, ut quam-primum redeant ad Parochias quique suas, & diligenter doceant Evangelium, & pro fructuum suorum ratione alant familiam, & hospitalitate juvent pauperes, ibique versentur in singulos annos, non minus quam sexaginta dies.

Pluralitas.

Non licebit cuiquam, cujuscunque sit gradus, aut ordinis, plusquam duo Ecclesiastica beneficia obtinere eodem tempore. Neque cuiquam omnino licebit obtinere duo beneficia; si plusquam viginti sex milliariis distincta sint.

Ludimagistri.

Non licebit cuiquam docere literas, & instituere pueros nec publice in schola, nec privatim in cujuscunque ædibus, nisi quem Episcopus ejus dioceseos approbaverit, cuique sub authentico sigillo suo docendi potestatem fecerit. Hoc autem loco primariam nobilitatem

honoris causa excipimus. Episcopus autem nullum Ludimagistrum approbabit, nec illo munere dignum censebit, nisi quem suo iudicio doctum, & illo loco dignum invenerit, quemque de vita & moribus, & imprimis de religione viderit piorum hominum testimonio commendari.

Ludimagistri nullam docebunt grammaticam, nisi eam quam solam Regia Majestas per omne regnum in omnibus scholis legi mandavit; nec alium latinum Catechismum quam qui editus est Anno. 1570. quem etiam Anglice redditum, pueros, qui Latine nesciunt, docere volumus.

Alios autem libros docebunt, unde Latini Græcique sermonis copia & puritas addisci possit, & eos imprimis qui ad notiam Christi, & pietatem faciant. Semel autem in singulos annos indicabunt Episcopo, quos habeant ex omni numero lectissimos, qui ea sunt indole, eoque profectu in literis ut spes sit, vel ad functionem politicam, vel ad sacrum ministerium fore accomodos. Hac spe parentes inducti, eos libentius alent ad literas.

Imprimis vero ita instituent, & formabunt linguas puerorum, ut aperte, clare, distincteque pronuncient. Et quoties habebitur sacra concio, eos vel emittent, vel deducunt ad templum, ut statim a teneris incipiant erudiri ad pietatem, neve negligenter audierint, ubi redierint ad scholam, vocabunt singulos ad examinem quid ex illa concione didicerint: quoque magis pueriles animi ad virtutem & industriam excitenter, otiosos & ignavos reprehendent, attentos & diligentes collaudabunt.

Patroni & Proprietarii.

Episcopus graviter & studiose cohortabitur Patronos beneficiorum, ut cogitent necessitates Ecclesie, & ante oculos habeant ultimum illum diem, & iudicium, & tribunal Dei. Itaque ut neminem promoveant ad munus ecclesiasticum, nisi qui doctrina, iudicio, pietate, probitate

bitate vitæ, & innocentia possit onus tam grave sustinere, ut nihil in ea re nisi integre incorrupte & sincere faciant. Se enim usurum omnibus honestis & legitimis rationibus; ut verum possit inveniri. Quod si vel in ipsa præsentatione vel etiam postea senserit corruptelam ullam, aut Simoniacum commercium, quocunque modo, quantumvis obscure, vel directe, vel indirecte, vel per ipsum, vel per alios intercessisse; ut ad ipsum vel pecunia, vel pretium, vel commoditas aliqua, vel pars aliqua fructuum perveniret, velle se facti nequitiam, & Simoniam publicare & palam facere, non tantum in Cathedrali Ecclesia, sed etiam alibi, ad illius probum, & dedecus sempiternum: & presbyterum quem ita nequiter præsentaverit, non tantum a sacerdotio, in quod mala fide ingressus sit, sed etiam ab omni ministerio, & a tota diocesi remove.

Domina Regina humiliter & submisse roganda est, ut ratio aliqua ipsius permisso & jussu ineatur, ut in Ecclesiis, quæ ad illam proprietario jure pervenerunt, Cancelli quam primum reficiantur, ut annuum stipendium peragendo sacro ministerio, constituatur. Nunc enim multis in locis, & Cancelli fœdum in modum corruerunt, & ministerium Ecclesiæ propter stipendii vilitatem destituitur.

Episcopus curabit ut justum Inventarium, quodque vocant terrarium, omnium agrorum, prætorum, hororum, pomariorum, quæ ad Rectorem aliquam, aut Vicariam pertinent, ex proborum hominum inspectione sumatur, & in archia sua referatur, ad rei memoriam sempiternam.

Episcopus non patietur Procuratorem alicujus beneficii ullam habere potestatem in ministrum Dei, ut eum vel admittat, vel rejiciat. Neque minister minus a quoquam accipiet nomine stipendii, quam decem libras.

Omnia matrimonia, quæ uspiam contracta sunt intra gradus cognationis, aut affinitatis prohibitos in 18. Levitici, auctoritate Episcopi dissolventur: maxime vero, si quis, priore uxore demortua, ejus sororem uxorem duxerit: hic enim

gradus communi doctorum virorum consensu & iudicio putatur in Levitico prohiberi.

Non licebit cuiquam matrimonium contrahere inter illos gradus, qui in tabula a reverendissimo patre domino Archiepiscopo Cantuariensi, in eum usum scripta & publica prohibentur.

Forma sententiæ excommunicationis.

Fratres, quoniam quicumque profitemur nomen Christi Jesu, sumus omnes membra ejusdem corporis, & par est, ut unum membrum alterius membri sensu, & dolore afficiatur: pro officii mei ratione, significo vobis, A. B. publice accusatum esse de adulterio, in quo, fama est, eum vixisse nequiter, & turpiter, cum ipsius dedecore, & infamia, & gravi offensione Ecclesie Dei: & ea causa, ut insignis illa turpitudine supplicio aliquo afficeretur, ad Episcopi tribunal, vocatum esse. Et quoniam pradietus A. B. conscientia nequitia sue, ad diem legitime dictum comparere contempsit, & se justitia contumaciter subduxit, & alios exemplo suo ad similem contumaciam animavit, idcirco hoc etiam vos insuper admonitos volo, Episcopum nostrum, nomine, atque autoritate Dei optimi maximi excommunicasse illum ab omni societate Ecclesie Dei, & tanquam membrum emortuum amputasse a Christi corpore. Hoc ille in statu versatur hoc tempore, & in tanto discrimine animæ suæ, Deus Paulus admonitus instinctu divini spiritus, jubet ut talium hominum societatem, & contubernia fugiamus, ne participes simus ejusdem sceleris. Tamen, ut, Christiana charitas nos monet, quoniam ipse pro se orare non vult, nec periculum suum intelligit, oremus Deum omnes ejus nomine, ut aliquando agnoscat miseriam, & fedtatem vitæ suæ, & agat penitentiam, & convertatur ad Deum. Deus enim noster est misericors, & potest lapsos etiam a morte revocare.

FINIS.

CAPITULA

SIVE

Constitutiones Ecclesiasticæ,

PER

Archiepiscopum, Episcopos, & reliquum Clerum
Cantuariensis Provinciæ,

In Synodo inchoata *Londini* xxv die mensis *Oct.*
ANNO DOMINI *MDXCVII.*

Regniq; serenissimæ in Christo Principis,
DOMINÆ ELIZABETHÆ

Dei Gratia *Angliæ, Franciæ, & Hiberniæ* Reginæ,
Fidei Defensoris, &c. xxxix. congregatos tractatæ, ac
postea per ipsam Regiam Majestatem approbatæ & con-
firmatæ, & utrique Provinciæ, tam *CANTUARIENSI*
quam *EBORACENSI* ut diligentius observentur,
eadem Regia Autoritate sub magno Sigillo *Angliæ*
promulgatæ.

LONDINI,

Anno Domini *MDXCVII.*

THE UNIVERSITY OF CHICAGO

PHYSICS DEPARTMENT

RESEARCH REPORT

NO. 100

1950

BY

DR. J. R. OPPENHEIMER

AND

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*Ut homines idonei ad sacros ordines, & Beneficia
(uti vocant) ecclesiastica admittantur.*

Primo cautum est, ne quis posthac ad sacros ordines suscipiatur, qui non eodem quoque tempore præsentationem suam ad beneficium aliquod intra Dioccesim sive Jurisdictionem ejusdem Episcopi a quo sacros ordines petit, tunc vacans exhibuerit: Vel qui non eidem Episcopo certum, verum & indubitatum Certificatorium attulerit de Ecclesia aliqua intra Dioccesim sive Jurisdictionem dicti Episcopi, in qua curæ animarum inservire possit: Vel qui in aliqua Cathedrali aut Collegiata Ecclesia, vel Collegio Cantabrigiensi aut Oxoniensi non fuerit constitutus: Vel saltem qui ab eodem Episcopo in Beneficium aliquod, sive ad Curam (uti vocant) inserviendum tunc etiam vacantem, non sit mox admittendus.

Deinde, ne quis Episcopus posthac aliquem in sacros ordines cooptet, qui non ex sua ipsius diocesi fuerit: nisi vel ex altera nostratum Academicarum prædierit: vel nisi literas (ut loquuntur) dimissorias ab episcopo cujus Diocæsanus existit, attulerit, & vicesimum quartum ætatis suæ annum jam compleverit, ac etiam in altera dictarum Academicarum gradum aliquem scholasticum susceperit: Vel saltem nisi rationem fidei suæ juxta Articulos illos Religionis in Synodo Episcoporum & Cleri approbatos Latino sermone reddere possit, adeo ut sacrarum literarum testimonia quibus eorundem articulorum veritas innitur, recitare

citare etiam valeat: Ac ulterius, de vita sua laudabili, & morum integritate literas testimoniales sub Sigillo vel alicujus Collegii Cantabrigienſis aut Oxoniensis, ubi antea moram fecerit, vel alicujus Justiciarii ad pacem Dominae Reginae conservandam assignati, una cum subscriptione & testimonio aliorum proborum & fide dignorum hominum ejusdem parœciæ, ubi per tres annos ante proxime elapsos commoratus est, exhibeat. Utque hi sacri ordines diebus tantummodo Dominicis, ac festivis, idque publice ac tempestive in ecclesia ubi Episcopus moram traxerit, conferantur: Provisio semper, ut utriusque Academiae Collegiorum Socii, qui suorum Collegiorum statutis ad sacros ordines intra certum tempus suscipiendos tenentur, hoc decreto (quantum ad ætatem attinet) non obligentur: Quod si vero aliquis Episcopus aliquem ad sacros ordines admiserit, qui predictis qualitatibus non sit præditus, is per Archiepiscopum, assidente sibi hac in parte uno alio Episcopo, ab ordinatione Ministrorum & Diaconorum per integrum biennium suspendatur, ac eam præterea poenam incurrat, quæ de Jure in ejusmodi Episcopos qui ad ordines Ecclesiasticos sine titulo aliquem promovebunt, statuitur.

Adhæc, ne quis Episcopus aliquem in beneficium (uti vocant) instituat, nisi qui predictis conditionibus ornatus fuerit,

Si vero Curia de Arcubus aut Audientiæ per viam duplicis querelæ, seu alio quovis modo contra Episcopum hac in parte agat, quia homines minime idoneos ac habiles admittere renuit: tunc licebit Archiepiscopo, vel auctoritate propria vel gratia speciali a Regia Majestate Impetrata, ejusmodi processus amputare, quo laudabilis Episcopi industria debitum ea ratione sortiatur effectum.

Denique, ut quolibet anno ad festum Sancti Michaelis Archangeli, vel intra sex hebdomadas idem festum subsequentes, unusquisque Episcopus numerum, nomina, gradus & qualitates eorum omnium, quos in sacros ordines,

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vel in aliqua Beneficia eodem anno præcedente promoverit, ad Archiepiscopum transmittat.

De Beneficiorum pluralitate cobibenda.

QUOD nemini in posterum facultas sive indulgentia concedatur de pluribus beneficiis simul retinendis, nisi hujusmodi tantum, qui pro eruditione sua & maxime digni, & ad officium suum plenius præstandum maxime habiles & idonei censebuntur: Nimrium, ut is qui hujusmodi facultate frui-
tus est, sit ad minimum artium magister, & publicus ac idoneus verbi divini Concionator: Ita tamen ut idonea etiam cautione obstrictus teneatur, de personali sua residentia in singulis Beneficiis per bonam anni cujusque partem facienda, & quod ejusmodi Beneficia triginta milliarium spatio ad summum non distent ab invicem. Denique quod idoneum Curatum habeat, qui plebem ejus Parœciæ in qua non residebit, instituat ac informet, modo facultates ejusdem Beneficii talem commode sustinere posse Archiepiscopo, vel ejus Diocœseos Episcopo videbuntur.

Ut Beneficati in suis Beneficiis Curatis hospitalitatem exerçant.

QUONIAM ecclesiarum Cathedralium Canonici sive Præbendarii ecclesiastica beneficia curata alibi sæpius possident, & tamen prætendentes se ratione Prebendarum suarum a residentia in Curatis Beneficiis liberos & immunes, ad Cathedrales convolant, ibique moram faciunt longiorem: Unde nec curæ parochianorum illis commissæ satis prospicitur, nec pauperes domi suæ (sicuti difficultas hujus temporis exigit) aluntur atque sustentantur: Idcirco nos huic malo providere desiderantes, decernendum censemus, ut omnes & singuli Canonici sive Præbendarii

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qui

qui beneficia curata unum sive duo obtinent (nec Residentiarii necessarii in suis ecclesiis Cathedralibus existunt) ultra tempus quo in Cathedralibus residere tenentur, a Beneficiis suis Curatis pretextu præbendarum se non absentent: Et si aliqui eorum, qui ad necessariam residentiam in Ecclesiis Cathedralibus non tenentur, ultra tempus unius mensis aliquo anno, in ecclesia illa Cathedrali moram traxerint, eos, arctari volumus ad familiam in Beneficio suo Curato (non obstante mora in Cathedrali) alendam, & Hospitalitatem exercendam, toto reliquo tempore quo a Curato abfuerint. Quod autem ad eos attinet, qui ad residentiam in ecclesiis Cathedralibus faciendam, per ordinationes illius Ecclesiæ obligantur, & communis dividentiae participes sunt, eos ita inter se anni tempora partiti volumus quoad residentiam in Cathedralibus habendam, ut eorum aliqui in Ecclesiis illis semper adsint & personaliter resideant. Ac quo hæc omnia melius peragantur, Episcopi, vel alii ad quos per Ecclesiæ statuta vel ordinationes pertinet, in suis respective Ecclesiis diligenter providebunt.

Ut Decani & Canonici in Ecclesiis Cathedralibus suis vicibus conciones habeant.

Cum Beneficium propter Officium conferri debeat, æquum existimamus, ut Ecclesiarum Cathedralium Decani & Canonici omnes & singuli, qui in sacris ordinibus sunt constituti, & ad Conciones habendas in Ecclesiis suis Cathedralibus, de Jure, Statutis, Ordinationibus, aut laudabili consuetudine illius Ecclesiæ tenentur, in personis suis propriis eas præsentent, nec vicaria in ea re operantur, nisi ex causa ægritudinis, aut alia legitima impediti, Concanonicum suum, vel alium in Theologia eruditum ac ad concionandum autoritate sufficienti approbatum sua vice substituant. Quod si qui hujusmodi Decani aut
Ca-

Canonici officium ea in re neglexerint, per Episcopum vel eos ad quos jurisdictio pertinet, quoad se debite correxerint, suspendantur.

De moderandis indulgentiis pro celebratione matrimonii absque trina bannorum denunciatione.

Quandoquidem honestæ, claræ, ac illustris conditionis homines, sive urgente aliqua necessitate, sive aliis non contemnendis rationibus, matrimonium aliquando celebrandi causas habere possunt, facultate sibi de Bannis matrimonialibus aut non omnino, aut semel iterumve denunciandis indulta, sine aliquo gravi scandalo seu detrimento: Idcirco ad evitanda generaliter quæ hac in parte notantur incommoda, visum est caveri ne, ullæ facultates sive Indulgentiæ de celebrando absque bannis matrimonio concedantur: nisi idonea cautio prius sub hisce conditionibus ineatur, nimirum primo quod nullum, postea constabit impedimentum præcontractus, consanguinitatis, affinitatis, vel ullius alterius legitimæ causæ, cuiuscunque ratione.

Secundo, quod eo tempore quo ejusmodi facultas sive indulgentia concedetur, nulla controversia, lis seu querela mota est, vel dependet coram aliquo Judice Ecclesiastico aut civili, de ejusmodi legitimo impedimento matrimonii inter hujusmodi personas contrahendi aut contracti: Ac tertio, quod ad nuptiarum solemnizationem non accedent, nisi assensu & expresso consensu parentum sive tutorum prius impetrato: Et ulterius quod matrimonii celebratio publice ac tempestive in facie Ecclesiæ fieri. Cujus quidem cautionis formula seu exemplar in scriptis concipietur, ac unicuique Episcopo in sua cujusque Diocesi imitanda proponetur.

Præterea adjiciendum putamus, ne cuiquam liceat Episcopalem dignitatem non obtinenti (Commisario ad facultates, ac Vicariis generalibus Archiepiscopi & Episcoporum, sede plena: & sede vacante Custodibus Spiritua-

litis ac Ordinariis, Episcopalem jurisdictionem de Jure exercentibus, in suis jurisdictionibus respective exceptis) licentiam celebrandi matrimonia sine bannis concedere: Ea vero duntaxat per se, ac sub manuum suarum subscriptione, non per Deputatos aut Surrogatos suos, nec aliis quam suae jurisdictioni subditis concedatur. Nulli autem cujuscunque sexus, dignitatis aut ordinis (in parentum seu gubernatorum cura & regimine esistenti) concedatur, nisi prius constiterit de expresso consensu parentum vel gubernatorum suorum (si forte parentes excesserint e vita) idque parentum significatione, aut gubernatorum Judicis personaliter facta: vel Chirographis ipsorum, quibus fidem habendam esse non putamus, nisi per nuncios honesta conditionis & famae illasae, mittantur, qui fidem faciant se de parentum aut gubernatorum manu Chirographa hujusmodi recepisse veris nominibus ac cognominibus per hujusmodi nuncios designandorum: Cujus Chirographi exhibitionis, ac Juramenti per nuncium praestiti actum conscribi volumus. Nec vero aliis concedantur hujusmodi indulgentiae, quam illustribus & clare conditionis hominibus, nisi urgens necessitas intercesserit, eaque Judici cognita fuerit.

Præterea in ipso dispensationis sive Licentiae tenore, Ecclesia habitationis sive commorationis alterius contrahentium, vel parentum & gubernatorum suorum exprimat, & tempus diei etiam congruum, nempe inter horas octavam & duodecimam ante meridiem assignetur.

Nec sine indulgentia a competente Judice concessa, Minister aliquis matrimonium celebret, nisi trina bannorum denunciatione (per legitima intervalla) interveniente, sub poena constitutionibus Provincialibus praescripta.

Provisio semper, quod quicumque contra hanc ordinationem deliquerit, ab executione officii per superiorem per sex integros menses suspendatur: & licentia hujusmodi viribus carebit, & pro nulla quoad poenam personis clandestinas nuptias celebrantibus imponendam habebitur.

De Sententiis divortii non temere ferendis.

ET quia matrimoniales causæ inter majores hucusque semper habitæ fuerunt: Idcirco cum de matrimoniis in Judiciis disceptatur, cautius agi oportet, præsertim vero cum matrimonium in Ecclesia solemnizatum, pretextu aliquo separari, vel nullum pronunciari postuletur, æquum igitur visum est.

Primum ut in hujusmodi divortiorum & nullitatis matrimonii processibus, deliberate procedatur, ac quantum fieri poterit, rei veritas, testimonium depositionibus, aliisque probationibus legitimis eruatur, nec partium confessioni (quæ in his causis sæpe fallax est) temere confidatur.

Tum ut nullæ posthac sententiæ vel separationis a thoro & mensa, vel nullitatis matrimonii ferantur, nisi publice, ac pro tribunali, & de scientia & consensu vel Archiepiscopi, intra Provinciam suam, vel episcopi intra propriam diocesim, Decani de Arcubus, Judicis Audientiæ Cantuariensis, aut Vicariorum generalium, aliorumve Officialium principalium, vel sede vacante Custodum spiritualitatis, aut aliorum Ordinariorum, quibus de Jure competit in suis respective Jurisdictionibus ac Curiis, atque inter suæ jurisdictionis subditos tantum, Deinde ut in Sententiis quando ad separationem Thori & mensæ tantum interponuntur, monitio & prohibitio fiat, ut a partibus ab invicem segregatis caste vivatur, nec ad alias nuptias alterutra vivente convoletur: Denique quo postremum illud firmitus observetur, sententia separationis non antea pronunciabitur, quam qui eam postulaverint, cautionem fide jussoriam sufficientem interposuerint, se contra monitionem & prohibitionem nihil commissuros.

Judex autem qui sententiam separationis seu divortii tulerit, & præmissa omnia non præstiterit, per tres integros menses ab executione Officii sui per Diocesenum suum suspendetur: Et sententia separationis contra formam præ-

K k 3.

dictam.

*vid. can. 107
s. d. d. a. n. 1463*

dictam lata, pro nulla ad omnem Juris effectum habebitur, ac si omnino lata non fuisset.

De excessibus circa excommunicationem reformatis.

Quia Excommunicationis usus in Ecclesia perpetuæ legis vigorem jam obtinuit, atque in omni jurisdictione Ecclesiastica exercenda hucusque retinetur, ideo absque grandi mutatione totius ejusce jurisdictionis & plurimarum hujus regni legum innovari vel alterari nequit: Nihilominus ut Excommunicatio (quæ autoritatis ac disciplinæ Ecclesiasticæ quasi nervus quidam, ac vinculum habenda est) ad pristinum suum usum, decus & dignitatem reducat: Cautum est ut quotiescunque censura ista in immediatam poenam cujusvis notoriæ hæreseos, schismatis, symoniæ, perjurii, usuræ, incestus, adulterii, seu gravioris alicujus criminis venerit infligenda, sententia ipsa vel per Archiepiscopum, Episcopum, Decanum, Archidiaconum vel Præbendarium (modo sacris ordinibus & Ecclesiastica jurisdictione præditus fuerit) in propria persona pronuntiabitur, una cum ejusmodi frequentia & assistentia quæ ad majorem rei autoritatem conciliandam conducere videbitur.

Denique quod unusquisque Vicarius generalis, Officialis, seu Commissarius, qui ordines Ecclesiasticos non suscepit eruditum aliquem Presbyterum sibi accerset & associabit, qui sufficienti autoritate vel ab ipso Episcopo in jurisdictione sua, vel ab Archidiacono (Presbytero existente) in jurisdictione sua munitus, idque ex præscripto ipsius Judicis tunc presentis, excommunicationis sententiam pro contumacia denunciabit.

Volumus etiam, ut sicut constitutum est, ejusmodi excommunicationem per ministrum Ecclesiæ denunciari, ita ipse Judex de absolutione ipsius rei post satisfactionem suam peractam, eundem Ministrum certiore faciet, qui eandem absolutionem populo publice denunciabit: ac interim quod

quod bene licebit, dicto ministro reum a sacris arcere & repellere, tanquam in Ecclesiam minime recipiendum, donec ejusmodi certificatorium ab ipso Judice exhibuerit.

De Recusantibus, & aliis excommunicatis publice denunciandis.

Curent Ordinarii locorum, ut tam excommunicati ex eo quod divinis precibus intra hoc regnum Angliæ publica autoritate stabilitis interesse pertinaciter recusaverint, quam ij etiam qui propter aliam quamcunque causam legitimam excommunicationis sententia innodati fuerint, nisi intra tres continuos menses post latam excommunicationis sententiam se emendaverint, & absolutionis beneficium obtinuerint, singulis sex mensibus sequentibus, in Ecclesia cum parochiali, tum etiam Cathedrali Diocesis in qua habitant, pro excommunicatis publice denuncientur. Teneantur etiam Ordinarii prædicti de præmissis omnibus & singulis quolibet anno intra Festa Sancti Michaelis & Natalis Domini, Archiepiscopum hujus Provinciæ in scriptis certiore facere.

De moderanda solennis poenitentiae commutatione.

NEqua fiat post hac solennis poenitentiae commutatio, nisi rarioribus gravioribusque de causis, atque adeo cum ipsi Episcopo constiterit, eam esse ad reum reconciliandum & reformandum saniores & tutiores rationem.

Deinde quod multa illa pecuniaria vel in relevamen pauperum ejusdem parociae, vel in alios pios usus erogetur, idque Ecclesiae solenniter & fideliter approbetur & innotescat.

Quod si vero crimen fuerit notorium ac publicum, Reus ipse vel in propria sua persona publice in Ecclesia poenitentiam suam minime fictam profitendo, laesae Ecclesiae satisfacies, vel Ecclesiae minister in praesentia ipsius rei, palam e suggestu ejus submissionem, & poenitentiae suae coram Ordinario suo peractionem, atque etiam in verae suae resipiscen-

tiae

riæ Testimonium, quantam pecuniarum summam in usus supra dictos erogandam reddiderit, denunciabit.

Quicumque vero absque Episcopi Diocesani notitia poenitentiam commutaverit, aut pecuniam ratione commutationis hujusmodi solutam in alios usus quam supra est expressum converterit, vel aliter præsentem hanc constitutionem violaverit : Is ab executione Officii sui per eundem Diocesenum per tres integros menses suspendetur.

De Feodis quæ Officiariis Ecclesiasticis & eorum ministris debentur.

CAutum insuper volumus, quod neque alia, neque majora Feoda ab episcopo, Ordinario, Archidiacono, vel eorum ministris deinceps ulla de causa percipiantur, quam ea, quæ ineunte hoc regnum regia nunc Majestatem percipi solebant : Quodque tabula quædam singulorum hujusmodi Feodorum summas continens, in quolibet Consistorio ante Festum Sancti Johannis Baptistæ proxime venturum figatur, cujus exemplar manu ipsius Ordinarii subsignatum intra tempus prædictum ad Archiepiscopum transmittetur.

Jam vero quia dubium esse potest, quænam certa Feoda pro singulis negotiis expediendis, in singulis respective foris Ecclesiasticis quadraginta abhinc annis percipiebantur, nisi quæ usus frequentior succedentibus ab eo tempore annis monstraverit, atque approbaverit : Ideo decernendum putamus ut citra ultimum diem mensis Maii proxime sequentem Episcopus quilibet, vel sede aliqua Episcopali vacante, Custos spiritualitatis ibidem curer, tabulam manu Jus dicentis ejusque registrarii subscriptam publice figi, vel in loco quolibet ubi Jus ab illo diceretur, vel alias publice in ejusdem jurisdictionis Archivo, ita ut quivis ejusdem tabulæ inspiciendæ facultatem habeat : Quæ quidem tabula in se continebit separatas summas singulorum Feodorum, quæ tam a Judice, quam a singulis aliis

liis officiariis ac ministris ejusdem Curia frequentius ac usitatus ab initio regni dictae Serenissimae Reginae usque ad decimum octavum Majestatis suae annum percipi consueverunt: Curabit praeterea quilibet Episcopus, vel sede vacante Custos spiritualitatis, ut quilibet Judex hujusmodi citra ultimum diem praefati mensis Maij Episcopo suo, vel Custodi spiritualitatis fidele & authenticum exemplar tabulae Feodorum praemissorum in Archivis Episcopi custodiendum tradat: Qui vero contra fecerit, is ab executione officii sui per Ordinarium suum immediate superiorem eo usque suspendetur, donec praemissa modo & forma superius specificatis perfecterit.

Quorum omnium exemplarium, singuli Episcopi Provinciae Cantuariensis vel Custodes spiritualitatis, fidele & authenticum Instrumentum in pergamento conscripum, ad Archiepiscopum citra ultimum diem mensis Octobris proxime futurum transmittent.

Poenae vero cujusque Officiarii, ac Ministri majora Feoda quam quae in hujusmodi tabulis respective exprimentur percipientis, suspensio erit per sex menses ab executione officii sui per Ordinarium suum infligenda, vel ordinario negligente aut id facere omittente, per Archiepiscopum, qui alium delinquentis loco interim deputabit.

Provisio semper, quod si aliquibi dubium fuerit quae Feoda usque ad praedictum decimum octavum regiae Majestatis annum usitatissime percepta fuerint: Tum ea Feoda pro legitimis habebuntur quae per Archiepiscopum Cantuariensem sub manus suae subscriptione approbabitur: nisi statuta hujus regni Angliae jam antea aedita, alia in quocunque casu Feoda expresse praestituerint.

Provisio insuper, quod neque Archiepiscopo neque Episcopo, vel directe, vel indirecte aliquam pecuniarum summam pro admittendis ad sacros ordines hominibus accipere licebit, idque sub poena Juris.

De excessibus Apparitorum reformandis.

Præterea quoniam excessibus & gravaminibus que per Apparitores inferri dicuntur, remedium cupimus adhibere opportunum, videtur ut Apparitorum multitudo, quantum fieri poterit, restringatur; Non igitur licebit Episcopis vel Archidiaconis, eorumve Vicariis seu Officialibus, aliisque inferioribus Ordinariis deputare & habere plures Apparitores, jurisdictionibus suis respective inservientes, quam ante viginti annos præteritos, vel ipsi vel prædecessores sui habere consueverunt, qui omnes per se suum fideliter exquantur officium, Nec per nuncios aut substitutos quocunque quæsito colore, sua vice mandatorum executiones demandent, aut permittant, nisi ex causa ab ordinario illius loci prius cognita & approbata. Tum ut promotorum Officii, vel denunciatorum personas omnino non sustineant, Feoda ampliora vel maiora, quam quæ his constitutionibus superius statuuntur, non exigant.

Quod si plures quam superius est expressum deputati, vel illorum aliqui præmissa violaverint, deputantes si Episcopi existant, moniti per superiorem supernumerarios dimittant. Inferiores vero Episcopis Ordinarii, ab executione Officii suspendantur, donec huiusmodi deputatos amoverint, deputati autem ipsi ab Apparitorum Officio moveantur perpetuo: Et si amor non desistant, tanquam contumaces Canonicis censuris coerceantur.

Præterea in causis Officii & correctionis ne quæ fiant Citationes generales (quæ vulgo *Quorum nomina* dicuntur) nisi partes citandæ veris nominibus expressis per registrarium in ipsa schedula citationi annexa, & sigillo munita scribantur: eademque schedula jus dicentis manu subscribatur, sub pœnæ coercionis ecclesiasticæ per Diocœsanum delinquenti infligenda.

De Registris in Ecclesiis salve Custodiæ committendis.

ET quia Registra in ecclesiis (quorum permagnus usus est) fideliter volumus custodiri: Primum statuendum putamus, ut in singulis visitationibus admoneantur ministri, & oeconomi ecclesiarum de injunctionibus regiis ea in re diligentius observandis.

Deinde ut libri ad hunc usum destinati, quo tutius reservari & ad posteritatis memoriam propagari possint, ex pergameno sumptibus parochianorum in posterum conficiantur: Iisque non modo ex veteribus libris cartaceis transumpta nomina eorum, qui regnante serenissima Domina nostra *Elizabetha*, aut baptismatis aqua abluti, aut matrimonio copulati, aut ecclesiasticæ sepulturæ Beneficio affecti sint, suo ordine sumptibus parochianorum inscribantur: Sed eorum etiam, qui in posterum baptizati, vel matrimonio conjuncti, aut sepulti fuerint.

Ac ne quid vel dolo commissum, vel omisum negligeret redarguatur, Quæ per singulas hebdomadas in hisce libris inscripta nomina fuerint, ea singulis diebus Dominicis post preces matutinas aut vespertinas finitas, aperte ac distincte per ministrum legantur, die ac mense quibus singula gesta sunt sigillatim adjectis.

Postquam autem paginam aliquam integram multorum nominum inscriptio compleverit, tum ministri, tum Gardianorum ipsius parochiæ subscriptionibus volumus eam communiri.

Idemque in transumptis ex veteribus libris cartaceis, paginis singulis fieri, sed diligenti, ac fideli prius habita collatione: neque vero in unius cujusquam custodia librum illum, sed in Cista publica, eaque trifariam obserata reservandum putamus, ita ut neque sine ministro Gardiani, nec sine utrisque Gardianis minister quicquam possit innovare.

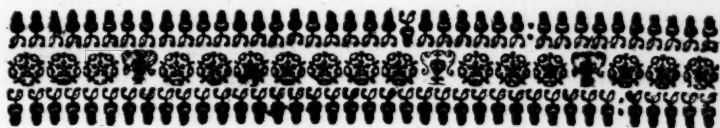
Postremum est, ut exemplar quotannis cujusque anni auctæ nominum inscriptionis ad Episcopi Diocesani registrum per Gardianos infra mensem post Festum Pascatis transmittatur.

mittatur, & sine feodo ullo recipiatur, atque in Archivis E-
piscopi fideliter custodiatur.

Quicumque vero in premissis eorumve aliquo deliquerit, is
ut delicti qualitas Jusque postulaverit puniatur,

QUæ omnia Capitula sive Constitutiones, omniaque &
singula in eisdem contenta, Regia Majestas per suas Li-
teras Patentes gerentes dat. apud Westmonasterium de-
cimo octavo die Januarii, anno regni sui quadagesimo,
ratificavit, confirmavit ac stabilivit, ipsaque ab omnibus regni
sui subditis utriusque Provinciæ, Cantuariensis & Eboracensis,
quatenus eorum aliquem concernunt, diligenter exequenda,
ac observanda autoritate sua regia proposuit, promulgavit,
& per easdem Literas Patentes sic per eos observari præcepit,
injunxit & mandavit, prout in eisdem literis Patentibus Sigillo
magno Angliæ sigillatis plenius liquet & apparet.

Exem-



EXEMPLARIA LICENTIAE;

SEU

Facultatis Matrimonii,

Abſque trina Bannorum promulgatione
celebrandi in ſingulis Epiſcopatibus obſervanda.

Licentia ubi uterque vel alter contrahentium ſub
parentum vel gubernatorum poteſtate exiſtit.

R Permiſſione divina L. Epiſcopus: Dilectis nobis in
Chriſto D. C. Parochia de B, filio naturali & legi-
timo I. C. Parochia de F. generoſo, & N. O. puella,
filia naturali & legitime B. O. Parochia de M. noſtrarum L.
Diocæſeos & Jurisdictionis, ſalutem: cum vos (uti aſſeritur)
ad ſolemnizationem matrimonii veri & legitimi de expreſſo con-
ſenſu, & aſſenſu parentum & gubernatorum veſtrorum, ac
utriuſque veſtrum procedere decreveritis: Illudque in facie Ec-
cleſie cum ea qua fieri poterit matura celeritate ſolemnizari
facere & obtinere magnopere diſideretis: Nos volentes ut ho-
neſta hæc veſtra deſideria debitum celerius conſequantur effectum:
Ut igitur matrimonium huiusmodi in Eccleſia de F. (exprimendo

Ecclesiam alterius contrahentium, vel parentum aut gubernatorum suorum) per Rectorem, Vicarium seu Curatum ejusdem Ecclesie Bannis matrimonialibus unica vice tempore solemnizationis ejusdem matrimonii (uti moris est) publice editis libere & licite solemnizari, facere, & obtinere, possitis & valeatis, post cautionem fidejussoriam sufficientem ex parte vestra interpositam, juxta Constitutiones autoritate Regia nuper editas: Dummodo vobis ratione consanguinitatis, affinitatis, pracontractus, vel alterius causae cujuscunque de Jure prohibita nullam legitimum in ea parte obstiterit impedimentum, nec ulla lis, controversia, seu querela mota sit vel pendeat coram aliquo Judice Ecclesiastico vel civili de matrimonio aliquo contracto vel allegato cum alterutro vestrum, & Ministro ecclesiae praedictae prius constiterit, vos ad hujusmodi matrimonii celebrationem accedere de & cum expresso consensu parentum vel gubernatorum vestrorum, ac modo matrimonii hujusmodi celebratio publice in ecclesia de F. praedicta, fiat inter horas octavam & duodecimam antemeridianas, absque tamen prejudicio Ministri ecclesiae de M. ubi dicta N. O. Parochiana existitis, Licentiam & Facultatem tam vobis contrahentibus, quam rectori, Vicario aut Curato Ecclesiae praedictae designata matrimonium hujusmodi inter vos solemnizandi sub modo & forma superius specificatis, juxta ritus Libri Publicarum Precum autoritate Parliamenti in ea parte editi & stabiliti, nec non omnibus aliis Christi fidelibus eidem solemnizationi interessendi, ex certis causis legitimis & rationalibus per nos approbatis, quatenus in nobis est, & Jura regni patiuntur in hac parte, benigne concedimus & impertimur per praesentes.

Provisio semper, quod si alteruter vestrum clarioris aut illustrioris conditionis sit quam nobis suggestum est, & quam ex cognomine & additamento in his literis insertis colligi facile potest, aut si aliqua fraus in posterum appareat vel falsitatis nobis suggestae, vel suppressae veritatis tempore hujus Licentiae obrepente: Tunc hac Licentia nostra irrita sit ad omnem Furis effectum ac si omnino concessa non fuisset: Et eo casu inhibemus
qui-

quibusvis Ministris (modo pramissorum aliquod eis innotuerit) ne ad solemnizationem dicti matrimonii procedant, nisi nobis, aut Vicario nostro in spiritualibus Generali prius consultis: In cujus rei testimonium, &c.

The minister shall not solemnize this marriage, without the consent of their parents or Governours, who are hereby licensed to marry.

SI utraque pars contrahens in viduitate existens ad secundas nuptias convolare facultatem petat, tum omnes clausula parentum consensum requirentes omitti possunt, sed Parochia utriusque contrahentis in Licentia exprimenda sunt, ac Parochia ubi matrimonium celebrabitur, designanda,

Londini, Anno Domini. 1597.

It is a very common mistake to suppose that the
only way to get a good result is to use a great
deal of force. In fact, the only way to get a
good result is to use a little force, and to
use it in the right way.

London, 18th June 1891

CONSTITUTIONES

S I V E

Canones Ecclesiastici,

Per Episcopum

LONDINENSEM,

Præsidentem Synodi pro CANTUARIENSI
Provincia, ac reliquos Episcopos, & Clerum
ejusdem Provinciæ ex Regia Authoritate tra-
ctati, & conclusi

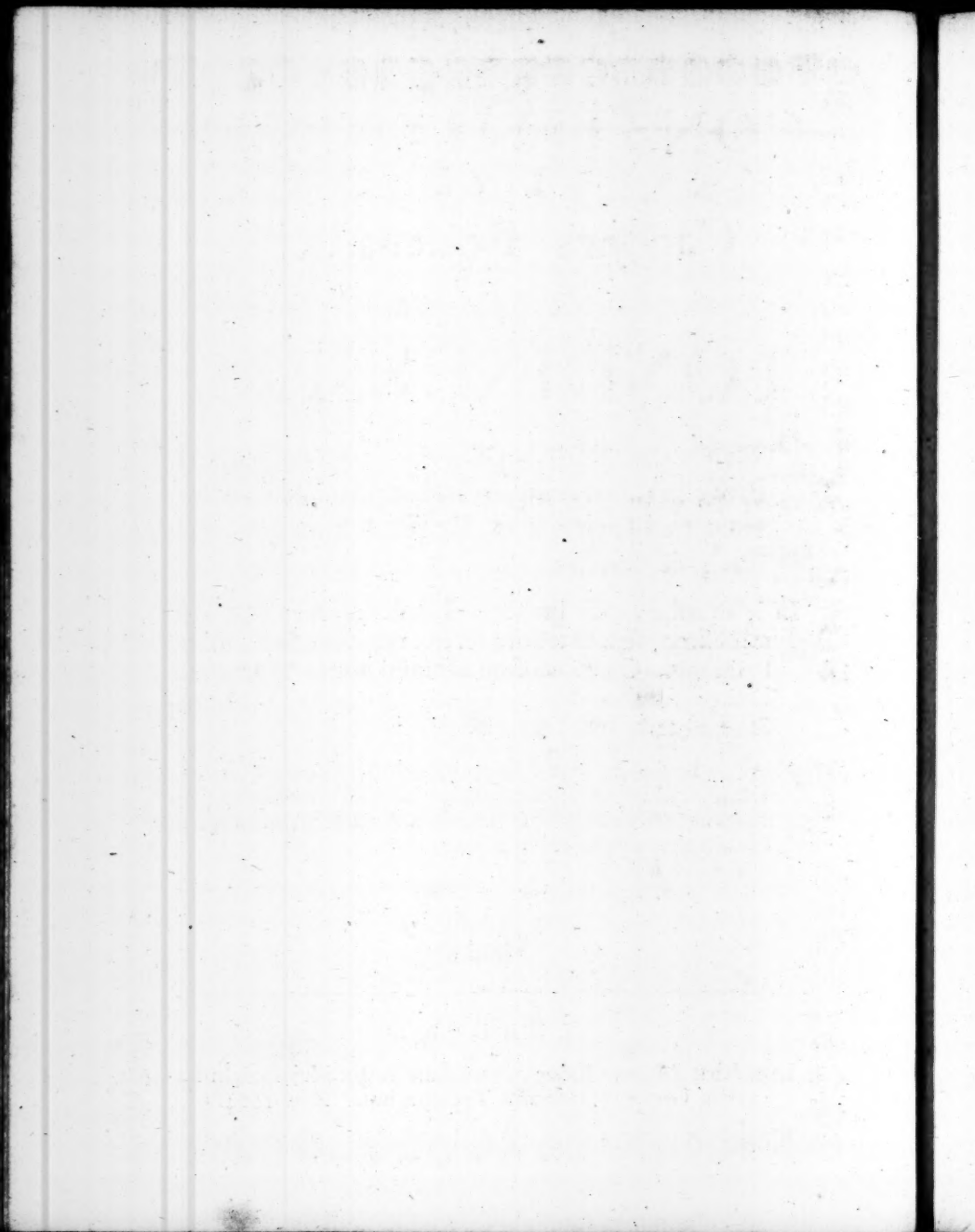
In ipsorum Synodo inchoata Londini, Anno Salutis
millesimo, sexcentesimo tertio, regnique Serenissimi
Principis, Clementissimi Domini nostri *JACOBI*
Dei gratia *Angliæ, Franciæ & Hiberniæ* Regis primo,
& *Scotiæ* tricesimo septimo:

Ab eadem Regia Majestate deinceps approbati, ratihabiti, ac con-
firmati, ejusdemque Authoritate sub magno Sigillo Angliæ pro-
mulgati, per utramque Provinciam tam Cantuariensem quam
Eboracensem diligenter observandi.



L O N D I N I,

Excudebat *Johannes Norton*, Serenissimæ Regiæ Majestatis in La-
tinis, Græcis, & Hebraicis Typographus. Anno 1604.



CONSTITUTIONUM

Capita & Contenta.

De Ecclesia Anglicana.

- 1 **S**uprema in Ecclesiam Anglicanam auctoritas Regie Majestati asserenda.
- 2 Regii in Ecclesiam Anglicanam primatus impugnatores coerciti.
- 3 Ecclesia Anglicana, Orthodoxa.
- 4 Divini cultus ratio in Ecclesia Anglicana stabilita, pia & Orthodoxa.
- 5 Doctrinae Articuli in Ecclesia Anglicana stabiliti, pii & Orthodoxi.
- 6 Cereemoniarum in Ecclesia Anglicana obtinentium usus, pius & licitus.
- 7 Ecclesiae Anglicanae administratio, Verbo Divino consona.
- 8 Cleri ordinandi ratio in Ecclesia Anglicana, Verbo Divino consona.
- 9 Auctores schismatis ac dissidii ab Ecclesiae Anglicanae communione coerciti.
- 10 Schismaticorum in Ecclesia Anglicana fautores coerciti.
- 11 Conventiculorum in Ecclesia Anglicana propugnatores coerciti.
- 12 Ordinationum in conventiculis conditarum propugnatores coerciti.

De Liturgia publica, & Sacramentorum administratione.

- 13 **L**iturgia publica, & reliqua pietatis exercitia diebus sacris celebranda.
- 14 Liturgiae publicae praescriptus Canon diebus sacris observandus.
- 15 Litania diebus Mercurii & Veneris recitanda.
- 16 Liturgiae publicae praescriptus Canon in Academiis observandus.
- 17 Inter Liturgiae publicae celebrationem Saperpellicea, & Epomides in Academiis adhibenda.
- 18 Inter Liturgiae publicae celebrationem reverentia solennis adhibenda.
- 19 Inter Liturgiae publicae celebrationem otiosi ab Ecclesiae ambitu repellendi.
- 20 Panis & vinum in sacrae Cerae usum paranda.
- 21 Cerae trina perceptio quotannis indicta.
- 22 Cerae administrationem solennis indicio praere jussa.
- 23 Cerae usus frequentior Academicis indictus, & Cerae utentibus genuum flexio injuncta.
- 24 Cerae in festis solennibus administratio in Ecclesiis Cathedralibus indicta, & Cerae administrantibus Caparum usus injunctus.

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- 25 *Vestis lineæ & Epomidum usus, Cane non administrata, in Ecclesiis Cathedralibus injunctus.*
- 26 *Notorii peccati consuetudine infames à sacra Cane repellendi.*
- 27 *Schismatici à Cane communione arcendi.*
- 28 *Extranei à Cane communione repellendi.*
- 29 *Parentes in liberorum suorum Baptismate, & pueri Cane Dominica incapaces, Susceptores esse prohibiti.*
- 30 *Crucis in Baptismo ceremonia explicata.*

De Ministris, eorumque ordinatione & functione.

- 31 **J** *Ejuna Quatuor Temporum Ministrorum ordinationi decreta.*
- 32 *Ut utrumque ordinem eodem die non conferendum.*
- 33 *Neminem sine certo titulo ordinandum.*
- 34 *Certe conditiones in ordinandis requisite.*
- 35 *Neminem, nisi prævio solenni examine, ordinandum.*
- 36 *Neminem, nisi prævia trium Articulorum subscriptione, ordinandum.*
- 37 *Ordinatis, diœcesin mutantibus, subscriptio coram Episcopo Diœcesano iteranda.*
- 38 *Ordinati, post subscriptionem prævaricantes, à Ministerio removendi.*
- 39 *Ordinati, sine congruo testimonio ac examine, in Beneficia non instituendi.*
- 40 *Instituendi in Beneficia Simoniacæ suspicionem solenni jurejurando jussi avertere.*
- 41 *Beneficiorum pluralitas parcius dispensanda, ac de dispensatorum residentia cavendum.*
- 42 *Cathedralium Ecclesiarum Decani ad congruam residentiam tenentur.*
- 43 *Decani & Prebendarii in Ecclesiis Cathedralibus residentes ad sedulam concionandi diligentiam tenentur.*
- 44 *Prebendarii Beneficiati ad congruam in Beneficiis suis residentiam tenentur.*
- 45 *Beneficiati concionatores, in Beneficiis suis residentes, ad jugem concionandi industriam tenentur.*
- 46 *Beneficiati non concionatores vicariam concionatoris operam jubentur singulis mensibus adhibere.*
- 47 *Beneficiati, à Beneficiis suis legitimè absentes, Curatum concionatorem jubentur adhibere.*
- 48 *Ministri, nisi ex Episcopi vel Ordinarii approbatione, pro Curatis non admittendi.*
- 49 *Ministris ad concionandum non admissis glossæ & paraphrasæ in publicâ scripturarum lectione interdiciæ.*
- 50 *Concionatores adventitii absque legitima missione ad concionandum non admittendi.*

T A B U L A.

- 51 *Advenæ concionatores, nisi authentico testimonio commendati, ad concionandum in Ecclesiis Cathedralibus non admittendi.*
- 52 *Concionatorum advenarum nomina in librum referenda.*
- 53 *Concionatorum mutuis oppositionibus pulpita non patebunt.*
- 54 *Concionatores schismatici licentiis suis multati.*
- 55 *Precationis formula, à concionatoribus in concionum suarum ingressu imitanda.*
- 56 *Ministris merè concionatoribus precum publicarum lectio, & Sacramentorum administratio bina annuatim injuncta.*
- 57 *A Ministris non concionatoribus Sacramenta efficaciter administrari.*
- 58 *Ministris sacra peragentibus lineæ vestis, & Epomidum usus injunctus.*
- 59 *Catechizandi diligentia Ministris injuncta.*
- 60 *Confirmationis solennitas in triennali Episcoporum visitatione celebranda.*
- 61 *Catechumeni Episcopo visitanti per Ministrum ad Confirmationem sistendi.*
- 62 *Ministri sine bannis rite indictis, vel legitime dispensatis matrimoniam celebrare prohibiti.*
- 63 *Ministri in locis exemptis sine bannorum justa indictione, vel dispensatione legitima matrimonium celebrare prohibiti.*
- 64 *Feriæ à Ministris solenniter indicendæ.*
- 65 *Recusantes & Excommunicati à Ministris solenniter denunciandi.*
- 66 *Reusantium conversio à Ministris sedulo elaboranda.*
- 67 *Ægrotantes à Ministris sedulo visitandi.*
- 68 *Ministri Baptismum, aut Sepulturam denegare vetiti.*
- 69 *Ministri Baptismum in articulo necessitatis differre vetiti.*
- 70 *Ministri Baptizatorum, Nubentium, & Sepultorum registrum conservare jussi.*
- 71 *Ministri Concionum & Cænæ Dominicæ publicam religionem in privatas ades invehere, prohibiti.*
- 72 *Ministri publica jejunia, prophetias appellatas, & exorcismos privato ausu celebrare prohibiti.*
- 73 *Ministri conventicula privata conciliare prohibiti.*
- 74 *Ministris in vestitu gravitas præcepta.*
- 75 *Vitæ sobrietas Ministris præcepta.*
- 76 *Ministris à vocatione sua resilire interdictum.*

De Ludimagistris.

- 77 **P**ublicè vel privatim injussu Ordinarii docere prohibitum.
- 78 **P**curati ad docendum habiles ab Ordinario aliis præferendi.
- 79 **L**udimagistrorum officia.

TABULA.

De Ecclesiis & rebus Ecclesiasticis.

- 80 **L**ibri sacri in Ecclesiis parandi.
81 **L** Baptisteria in Ecclesiis paranda.
82 *Mense in sacre Cœnæ usum in Ecclesiis paranda.*
83 *Pulpita idonea in Ecclesiis paranda.*
84 *Ciste ad eleemosynarum custodiam in Ecclesiis comparanda.*
85 *Ecclesiæ sante recte conservanda.*
86 *Ecclesiæ de tertio in tertium annum perlustranda, & earum defectus Regiis Commissariis intimandi.*
87 *Terrarum, & peculiorum ad Ecclesias spectantium inventaria consicienda, & in Episcoporum Archivis asservanda.*
88 *Ecclesiarum religio prophanis usibus non polluenda.*

De Ecclesiarum Oeconomis & Inquisitoribus.

- 89 **O** Economorum electio, & rerum Ecclesiasticarum procuratio.
90 **O** Inquisitorum sive Assistentium electio, eorumque cum Oeconomis officii communitas.

De Clericis Parochialibus.

- 91 **C** Clericos Parochiales eligendi jus Ministro cedit.

Curia Ecclesiasticæ ad Archiepiscopi jurisdictionem spectantes.

- 92 **T** Estamentorum probatio, iuxta Bonorum Notabilium summa constante, prerogativarum Curia duntaxat competit.
93 *Testamentorum probatio, iuxta Bonorum Notabilium summa non comparante, Ordinariis vindicatur.*
94 *In Curia de Arcubus & Audientia extra proprium territorium nemo citandus.*
95 *Duplices Querelæ, nisi iusti gravaminis facta fide, in Curia Archiepiscopi non concedenda.*
96 *Inhibitiones in causis instantiæ absque Advocati subscriptione non concedenda.*
97 *Inhibitiones in causis correctionis, nisi gravamine Iudici prius cognito, non concedenda.*
98 *Inhibitiones schismaticis, nisi subscribentibus, non concedenda.*

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- 99 *Intra gradus prohibitos matrimonium contractum, ipso jure nullum.*
- 100 *Minores altero & vicefimo anno absque parentum consensu matrimonium contrahere prohibiti.*
- 101 *Facultates pro Bannis omittendis per quos, & quibus sint indulgentiae.*
- 102 *In facultatibus pro Bannorum omissione concedendis cautio fidejussoria interponenda, & sub quibus conditionibus.*
- 103 *Eadem conditiones ob majorem cautelam jurejurando firmatae.*
- 104 *Parentum consensus viduis contrahentibus remissus.*
- 105 *Pro conjugio dirimendo nuda partium confessio non audienda.*
- 106 *Sententiae divortii & separationis non nisi pro tribunali ferenda.*
- 107 *Separatis, eorum altero superstite, nova copula interdicta.*
- 108 *Sanctio in Judices contra praemissa delinquentes.*

Curiae Ecclesiasticae ad Episcoporum, & Archidiaconorum jurisdictionem spectantes.

- 109 **P**eccata & scandala notoria in Curia Ecclesiastica denuntianda.
- 110 *Schismatici in Curia detegendi.*
- 111 *Precum Divinarum perturbatores in Curia detegendi.*
- 112 *Puberes in festo Paschatis non Communicantes in Curia detegendi.*
- 113 *Peccata notoria Ministris jus est denunciare, privatim confessa retere nefas.*
- 114 *Recusantes per Ministros in Curia detegendi.*
- 115 *Ne Ministris aut Oeconomis fraudi sit criminorum detectio.*
- 116 *Oeconomis ad binas tantum detegendi vices annuatim tenentur.*
- 117 *Oeconomis, binis detegendi vicibus debite perfuncti, non sunt de reliquis in Curiam vocandi.*
- 118 *Anni superioris Oeconomis detectiones suas tenentur exhibere, priusquam successuri munus suum adeant.*
- 119 *Detectionum schedulae fide bona, non perfunctorie & pro forma faciendae.*
- 120 *Nequa citatio, nisi expressis citandorum nominibus, à Curia emittatur.*
- 121 *Nequis in pluribus Curia super eodem crimine cogatur respondere.*
- 122 *Sententiae pro Ministris à beneficio vel officio removendis non nisi per Episcopum pronunciandae.*
- 123 *Actus judiciales non nisi publica, & authentica manu expediendi.*
- 124 *Curiarum sigilla, unica.*
- 125 *Curiarum sedes, opportuna.*
- 126 *Curiae inferiores testamenta originalia ad Episcoporum Archiva jubentur transmittere.*

T A B U L A.

De Iudicibus Ecclesiasticis.

- 127 **J**udicium Ecclesiasticorum qualitas.
128 **J** Deputandorum qualitas.

De Procuratoribus.

- 129 **P**rocuratores, nisi de partis mandato authentico, causas attingere prohibiti.
130 Procuratores sine consilio advocati causas retinere prohibiti.
131 Procuratores, inconsulto avvocato, in causa concludere prohibiti.
132 Procuratorium in causis testamentariis juramentum prohibitum.
133 Procuratorum vox importunior in Curiis, cohibita.

De Registrariis.

- 134 **R**egistrariorum excessus coerciti.
135 **R** Feodorum, quæ juris Ecclesiastici administris debentur, census debet esse statarius.
136 Statarius feodorum census in tabulas relatus publicè in Consistoriis & Archiepiscopis proponendus.
137 Feoda, pro Ordinum literis, aliisque licentiis Episcopo exhibendis, tantum dimidia (præterquam in prima Episcopi visitatione) persolvenda.

De Apparitoribus.

- 138 **A**pparitorum excessus coerciti.

Synodorum Authoritas.

- 139 **S**ynodus nationalis, Ecclesia representativa.
140 **S**ynodi acta tam absentes, quam presentes obligant.
141 Synodi authoritati derogantes, coerciti.

Constitutiones five Canones Ecclesiastici
*per Episcopum Londinensem, Præsidem Synodi pro Can-
 tuariensi Provincia, ac reliquos Episcopos & Clerum ejus-
 dem Provinciae ex regia auctoritate tractati, & conclusi
 in ipsorum Synodo, inchoata Londini Anno Salutis mille-
 simo, sexcentesimo tertio, regnique Serenissimi Principis,
 Clementissimi Domini nostri, JACOBI Dei gratia Angliæ,
 Franciæ, & Hiberniæ Regis primo, & Scotiæ tricesimo
 septimo.*

De Ecclesia Anglicana.

**1. Suprema in Ecclesiam Anglicanam auctoritas Regiæ
 Majestati asserenda.**

Pout officii nostri ratione erga Serenissimam Majestatem regiam
 obligamur, in primis statuimus & ordinamus, ut Archiepisco-
 pus Cantuariensis pro tempore existens, omnes Episcopi hu-
 jus Provinciæ, Decani item, Archidiaconi, Rectores, Vica-
 rii, cæterique ex Clero quicumque, tùm ipsi fideliter custodiant
 ac observent, tùm (quantum in ipsis est) ab aliis curent observari, &
 custodiri omnia & singula statuta, ac leges sancitas & constitutas pro an-
 tiqua jurisdictione in statum Ecclesiasticum hujus regni Coronæ resti-
 tuenda, omnique extranea potestate, quæ eidem repugnet, exterminan-
 da. Porro etiam ut omnes Ecclesiasticæ personæ ad curam animarum
 constitutæ, omnesque alii concionatores & Theologici in quibuscunque
 Ecclesiis prælectores (quantum ingenio, cognitione, ac doctrina valemus)
 purè & sincère absque omni fūco aut dolo, singulis annis qua-
 ter ad minimum publicè in concionibus, aliisque homiliis, ac prælecti-
 onibus suis doceant, divulgent, enuncient, ac declarent, usurpatam om-
 nem & peregrinam, potestatem (utpote nullo jure divino nixam &
 fundatam) justissimis de causis sublatam esse & abolitam; & propterea

Bbb

nullam

nullam obedientiam aut subjectionem infra Majestatis suæ regna & dominia hujusmodi extraneæ potestati cuicunque ullatenus deberi: sed authoritatem Regiam infra regna sua Angliæ, Scotiæ, & Hiberniæ, ac reliqua ipsius dominia & territoria proximè & secundum Deum primam esse & supremam, cui omnes earundem regionum tam incolæ, quàm indigenæ fidem omnem, & obedientiam supra aliam quamcunque in terris potestatem lege divina tenentur exhibere.

2. *Regii in Ecclesiam Anglicanam primatus impugnatores coerciti.*

Quicumque in posterum affirmabit, Majestatem Regiam non habere eandem authoritatem in causis Ecclesiasticis, quam pii Principes apud Judæos, & Christiani Imperatores in Primitiva Ecclesia obtinuerunt, vel Regalem ipsius in iisdem causis primatum, hujus regni Coronæ jam diu vindicatum, ac legibus ejusdem regni in ea stabilitum, ullatenus lædere aut extenuare præsumpserit: excommunicetur ipso facto, non nisi per Archiepiscopum restituendus, idque postquam resipuerit, ac impios hosce errores publicè revocârit.

3. *Ecclesia Anglicana, Orthodoxa.*

Quicumque in posterum affirmabit, Ecclesiam Anglicanam, sub Regia Majestate legibus stabilitam, non esse Orthodoxam, & Apostolicam Ecclesiam, Apostolorum videlicet doctrinam tradentem, & astruentem: excommunicetur ipso facto, non nisi per Archiepiscopum restituendus, idque postquam resipuerit, ac impium hunc errorem publicè revocârit.

4. *Divina cultus ratio in Ecclesia Anglicana stabilita, pia & orthodoxa.*

Quicumque in posterum affirmabit, Liturgiæ formam in Ecclesia Anglicana legibus stabilitam, & in libro Precum publicarum, ac administrationis Sacramentorum comprehensam, corruptum, superstitiosum, aut illicitum esse Dei cultum, vel quicquam in se continere, quod Scripturarum canonis sit contrarium: excommunicetur ipso facto, non nisi per Episcopum Diocesanaum, vel Archiepiscopum restituendus, idque postquam resipuerit, ac impium hunc errorem publicè revocârit.

5. Doctrina Articuli in Ecclesia Anglicana stabiliti, pii & Orthodoxi.

Quicunque in posterum affirmabit, ullum ex triginta novem Articulis, in quos consensum est ab Archiepiscopis & Episcopis utriusque Provinciae, ac reliquo omni Clero in Synodo Londini habita Anno Domini 1562. (ad tollendam utique opinionum varietatem, & consensum in causa fidei firmandum, & stabiliendum) ulla ex parte superstitiosos aut erroneos existere, vel omnino ejusmodi, ut in eorum veritatem salva conscientia subscribi nequeat: excommunicetur ipso facto, non nisi per Archiepiscopum restituendus, idque postquam resipuerit, ac impios hos errores publice revocaverit.

6. Cæremoniarum in Ecclesia Anglicana obtinentium usus, pius & licitus.

Quicunque in posterum affirmabit, Ecclesiæ Anglicanæ ritus ac cæremonias legibus constitutas, impias, Antichristianas, aut superstitiosas esse, vel denique ejus generis, ut homines pii ac religiosi, quantumvis legitima autoritate jussi, non possint integra conscientia eas approbare, aut observare, vel etiam (prout occasio tulerit) eisdem subscribere: excommunicetur ipso facto, nullatenus absolvendus, priusquam resipuerit, ac impios hos errores publice revocaverit.

7. Ecclesiæ Anglicanæ administratio, verbo divino consona.

Quicunque in posterum affirmabit, Ecclesiæ Anglicanæ sub Regia Majestate regimen & disciplinam per Archiepiscopos, Episcopos, Decanos, Archidiaconos, & reliquos ad ejusdem gubernaculum constitutos, Antichristianum esse, ac verbo divino contrarium: excommunicetur ipso facto, nullatenus absolvendus, priusquam resipuerit, ac impium hunc errorem publice revocaverit.

8. Cleri ordinandi ratio in Ecclesia Anglicana, verbo divino consona.

Quicunque in posterum affirmabit, aut docebit, formam & ritum Episcopos, Presbyteros, & Diaconos ordinandi, & inaugurandi quicquam in se continere, quod pugnet cum Verbo divino, illosque omnes,

quotquot ad eum modum Episcopi, Presbyteri, & Diaconi ordinantur, non esse ritè ordinatos, neque vel à seipfis vel ab aliis pro Episcopis, Presbyteris, aut Diaconis habendos, priusquam ad sacra illa officia aliam ordinationem fuerint adepti : excommunicetur ipso facto, nullatenus absolvendus, priusquam resipuerit, ac impios hos errores publicè revocàrit.

9. Authores schismatis ac dissidii ab Ecclesiæ Anglicanæ communionē coerciti.

Quicumque in posterum à Sanctorum Communionē, qualiter in Ecclesiā Anglicanā existit ex Apostolorum regulis approbata, seipfos segregabunt, & novo fraternitatis cujusdam foedere consociati, Christianos omnes, quotquot doctrinæ, disciplinæ, ritibus ac cæremoniis Ecclesiæ Anglicanæ se conformes exhibent, prophanos ducent, & indignos quibuscum in Christiana professione communicent : excommunicentur ipso facto, non nisi per Archiepiscopum restituendi, idque postquam resipuerint, ac impios hos errores publicè revocàrit.

10. Schismaticorum in Ecclesiā Anglicanā fautores, coerciti.

Quicumque in posterum affirmabunt, tùm Ministros illos, qui formæ & modo divini cultus in Ecclesiā Anglicanā constitutis, ac in Libro publicæ Liturgiæ præscriptis recusant subscribere, tùm eorum etiam sectatores alterius Ecclesiæ, quæ non sit lege stabilita, nomen & titulum posse sibi meritò assumere ; itemque audebunt vulgò asseverare, prætersam hanc ipsorum Ecclesiam jamdiu ingemuisse sub onere eertorum gravaminum, sibi & membris suis supradictis impositorum per Ecclesiam Anglicanam, ac decreta & sanctiones in eadem legibus stabilitas : excommunicentur ipso facto, nullatenus absolvendi, priusquam resipuerint, ac impios hos errores publicè revocàrint.

11. Conventicularum in Ecclesiā Anglicanā propugnatores, coerciti.

Quicumque in posterum affirmabit, aut tuebitur, ullos conventus, cœtus, aut congregatiōes subditorum indigenarum infra hoc regnum existere (præter ens, qui ex hujus regni legibus tenentur, & approbantur) qui verarum, & legitimarum Ecclesiarum nomen possint sibi jure vendicare :


care: excommunicetur, non nisi per Archiepiscopum restituendus, idque postquam resipuerit, & impium hunc errorem publicè revocàrit.

12. Ordinationum in Conventiculis conditarum propugnatores coerciti.

Quicunque in posterum asseverabunt, licitum esse cuivis Ministrorum aut Laicorum ordini, vel eorum alterutris simul congregatis, Canones, Decreta, aut Constitutiones de rebus Ecclesiasticis citra Regis auctoritatem condere; & eisdem regendos & gubernandos se subjiciunt: excommunicentur ipso facto, nullatenus absolvendi, priusquam resipuerint, & impios hos ac Anabaptisticos errores publicè revocàrint.

De Cultu Divino, & Sacramentorum administratione.

13. Liturgia publica, & reliqua pietatis exercitia diebus Sacris celebranda.

 Mnes cujuscunque conditionis aut status personæ infra Ecclesiam Anglicanam deinceps celebrabunt diem Dominicum (vulgo diem Solis nuncupatum) cæterosque dies Festivos, juxta regulam divinæ voluntatis, & Ecclesiæ Anglicanæ instituta hac in parte præscripta; nimirum in audiendo Verbo Dei tam lecto, quàm prædicato, in privatis publicisque precibus faciendis, in peccatis Deo confitendis, & eisdem emendandis, in charitate cum proximis (sicubi læsa fuerit) reconcilianda; in sacra Communione corporis & sanguinis Domini frequentanda, in pauperibus juvandis, & ægrotis visitandis, piam omnem ac sobriam conversationem interim adhibentes.

14. Liturgia publica præscriptus Canon diebus sacris observandus.

Liturgia publica distinctè, & debita cum reverentia legetur, vel canetur in illis diebus, & eorum vigiliis, qui in Libro precum publicarum Sacri ac Festivi designantur, horisque eorundem congruis, & usitatis, atque in eo potissimum Ecclesiæ cujusq; loco, qui Episcopo Diocesano, vel loci Ordinario (ratione vel amplitudinis vel angustię) commodissimus, ac ad populi

populi ædificationem maximè opportunus videbitur. Singuli etiam Ministri studiosè observabunt instituta, ritus, & cæremonias omnes, quæ in dicto libro præscribuntur, tam in sacris Scripturis legendis, ac precibus recitandis, quàm in administrandis Sacramentis, absque ulla five materiæ five formæ additione, aut diminutione, respectu vel concionis, vel alterius causæ cujuscunque.

15. *Litania diebus Mercurii & Veneris recitanda.*

Litania à Rectoribus, Vicariis, Ministris five Curatis in Cathedralibus, Collegiatis, & Parochialibus Ecclesiis ac Capellis omnibus, earumque loco aliquo conveniente pro arbitratu Episcopi, Dioecesani, vel loci Ordinarii recitabitur vel canetur illis temporibus, & sub ea forma, quæ in libro publicæ Liturgiæ præstituantur; ac (ut restrictiùs loquamur) singulis diebus Mercurii & Veneris (etiã si non fuerint Festivi) Minister ad horas Divinis precibus consuetas in Ecclesia aut Capella præstò erit, ac populo per sonitum campanæ convocato, Litaniam in dicto Libro præscriptam recitabit; cui singuli patres-familias, qui præsertim infra dimidium milliare ab Ecclesia habitant, vel ipsi debebunt interesse, vel unum saltem de familia sua mittere idoneum qui Ministro inter precandum assistat.

16. *Liturgiæ publicæ præscriptus Canon in Academiis observandus.*

In omnibus utriusque Academiæ Collegiis & Aulis per integram Liturgiam & sacre Cœnæ administrationem debitè, & absque omni aut omisione, aut innovatione observari volumus ordinem, formam, ac cæremonias omnes prout in dicto publicæ Liturgiæ Libro præscriptæ inveniuntur.

17. *Inter Liturgiæ publicæ celebrationem Superpellicea, & Epomides in Academiis adhibendæ.*

In omnibus utriusque Academiæ Collegiis & Aulis Præfecti ac Socii, cæterique Scholares & Studiosi in Ecclesiis & Capellis suis per singulos dies Dominicos, & Festivos, eorumque vigilas tempore divinorum superpelliceis (juxta Ecclesiæ Anglicanæ mores ac instituta) utentur: quotquot verò gradum aliquem susceperint, caputia suo cujusque gradu competenter superpelliceis suis superinduent.

18. *Inter Liturgiæ publicæ celebrationem reverentia solennis adhibenda.*

Cum divina peraguntur, vel eorum pars quælibet, æquum est, ut condigna omnis reverentia adhibeatur: sic enim monet Apostoli præceptum illud, *Omnia decenter, & secundum ordinem fiant.* Cui decentiæ, atque ordini regulas hæc nostras sequentes consentaneas esse judicamus. Nullus in Ecclesia vel Capella inter rem divinam caput suum operiet, nisi ex causa infirmitatis, quo casu pileolo, aut rica utendum censemus. Omnes cujuscunque status aut conditionis personæ humiliter in genua se inclinabunt, dum generalis Confessio, Litanía & reliquæ preces recitantur: cum autem fidei Symbolum recensetur, stabunt erecto corpore, juxta regulas in libro publicæ Liturgiæ in eam partem præfinitas. Similiter etiam nomen Domini Jesu, quoties inter divinum cultum inciderit, congrua ac humiliter reverentia ab universis tum præsentibus excipietur, prout, hætenus fieri consuevit: ut per externas hæc cæremonias & gestus testatam faciant internam ipsorum humilitatem, Christianam constantiam, & debitam agnitionem, quod Dominus *Jesus* Christus, verus & æternus Dei filius, unicus est mundi Salvator, in quo solo omnes misericordiæ, gratiæ ac promissiones homini à Deo indultæ, tam in præsentem vitam, quam futuram, integre & in totum comprehenduntur. Nullus porro cujuscunque tandem sexus, ætatis, aut conditionis fuerit, in Ecclesia tempore Divini cultus in aliud quicquam intendet, quam ut quietè auscultans audiat, observet ac intelligat, quod à Ministro legitur, prædicatur, aut administratur, eique Confessionem, Orationem Dominicam, & Symbolum recitanti clara voce subserviat, aliæque in publicis precibus responsa subiciat, quæ in libro Communis Liturgiæ præcipiuntur. Nullus denique preces vel concionem ambulando, aut garriendo, seu alio quovis modo interpellabit, vel ex Ecclesia ante easdem peractas, absque justa, aut probabili causa egredietur.

19. *Inter Liturgiæ publicæ celebrationem otiosi ab Ecclesiæ ambitu repellendi.*

O Economî Ecclesiarum, & Inquisitores sive Assistentes personas otiosas non patientur in cœmeterio, vel Ecclesiæ porticu tempore Divini cultus aut concionis desidere, sed eos vel Ecclesiam ingredi compellent, vel abscedere.

20. Panis & vinum in sacræ Cœnæ usum paranda.

Parochiarum omnium Oeconomi (consulto hac in parte Ministro) curabunt idoneam, pro numero communicantium, panis filiginei, vini-que boni ac salubris quantitatem, in tempus sacræ Cœnæ præstitutum, sumptibus parochianorum comparari, vinumque illud ad mensam Domini afferri in œnophoro nitido, & mundo, eoque ex stanno, si non ex metallo præstantiore.

21. Cœnæ trina perceptio quotannis indicta.

In omnibus hujus regni Ecclesiis parochialibus, ac Capellis in quibus Sacramenta sunt administranda, Cœnam Dominicam à Rectore, Vicario, vel Ministro toties, iisque temporibus celebrari volumus, ut parochiani singuli quotannis ter ad minimum (nominatim verò in festo Paschatis) sicut in Libro publicæ Liturgiæ jubentur, possint Sacramentum illud percipere. Provisio semper, ut Minister quilibet sacram illam Cœnam administraturus, ipse semper primus communicet. Insuper siquid panis aut vini inter Cœnæ administrationem afferri contigerit, illud ad Sacramenti usum vetamus adhiberi, priusquam, eodem in mensa Domini apposito, institutionis verba fuerint recitata. Porro etiam ordinamus, ut administrans panem & vinum singulis communicantibus separatim & per vices distribuat.

22. Cœnæ administrationem solennis indictio præire jussa.

Cum Laicorum quisque ad sacræ Cœnæ communionem ter quotannis obligetur, multique nihilo secius vix semel communicent: Ministris omnibus præceptum volumus, ut quotiescunque Sacramentum illud celebrare voluerint, parochianis suis solenniter in Ecclesia inter preces matutinas, idque præcedente die Dominico (quò melius veniant præparati) id denunciare non omittant: quas utique monitiones parochiani vicissim suscipere, ac eisdem parere sub periculo & pœna legis tenebuntur.

23. Cœnæ usus frequentior Academicis indictus, & Cœnæ utentibus genuum flexio injuncta.

In omnibus utriusque Academiæ Collegiis & Aulis Præfecti & Socii, qui præsertim pupillos habent, sedulò prospicient, ut ipsorum pupilli
omnes,

omnes, & reliqui, qui inter eos agunt, universi rectè & piè educentur, ac in articulis religionis penitus instituantur, publicamque Liturgiam & conciones diligenter frequentent; quinetiam sacram Cœnam jugiter percipiant; quam primo quoque vel secundo cujuscumque mensis die Dominico in eisdem Collegiis & Aulis administrandam decernimus: volumusque ut singuli eorundem Præfetti, Socii, Scholares, reliquique studiosi, ac officarii, & illorum quilibet famuli ac ministri unoquoque anno quater ad minimum ejusdem sint participes, idque in genua reverenter (ut par est) inclinati, juxta ritum in Libro publicæ Liturgiæ ea in parte præstitutum.

24. Cœna in festis solennibus administratio in Ecclesiis Cathedralibus indicta, & Cœnam administrantibus Caparum usus injunctus.

PER Cathedrales omnes & Collegiatas Ecclesias sacram Cœnam in festis solennibus administrari volumus, nonnunquam per Episcopum (si quidem præsens extiterit) nonnunquam verò per Decanum, quandoque etiam per Canonicum vel Præbendarium (Ministram ibidem maximè eminentem) eundemque decente Capa amictum, ac adjutum ab Evangelii & Epistolæ Lectoribus (juxta Admonitiones in septimo Elizabethæ promulgatas) idque iis horis, & cum illa prorsus limitatione, quæ in Libro publicæ Liturgiæ præfiniuntur. Proviso semper, ut nulla ejusmodi limitatio admittatur, cujuscunque tandem interpretationis prætextu, quo minus singuli Decani, Guardiani, Magistri, sive Præfetti Cathedralis cujusque & Collegiatae Ecclesiæ, & cuncti etiam earundem Præbendarii, Canonici, Vicarii, minores Canonici, Cantores, reliquique de Ecclesiæ gremio universi, si non frequentius, saltem quater omni anno Sacramentum percipiant.

25. Superpelliceorum & Epomidum usus, Cœna non administrata, in Ecclesiis Cathedralibus indictus.

IN Cathedralibus & Collegiatis Ecclesiis, cessante Cœna Dominica, factis erit tempore Divinorum Superpelliceis duntaxat uti: nisi quod Ecclesiarum Collegiatarum Decani, Magistri, & Præfetti, itemque Canonici, ac Præbendarii (dummodo graduati) cum Superpelliceis Caputia gradibus suis respectivè congrua inter rem Divinam gerere tenebuntur.

26. *Notorii peccati consuetudine infames à sacra Cœna repellendi.*

Nullus Ministrorum ex grege aut Cura sua quenquam ad sacræ Coenæ communionem ullo pacto admittet, qui manifestè notus erit in infami peccato impœnitenter vivere; nec qui cum proximis suis malitiosè & apertè contenderit, nisi reconciliatio intercesserit; neque etiam Ecclesiarum Oeconomos aut Assistentes ullos, qui cùm juramentum susceperint pro omnibus iis delictis notoriis, de quibus particulatim iussi erunt infra suas respectivè parochias inquirere, bis quolibet anno ad Ordinariam suam deferendis, non verentur tamen, spretà juramenti sui religione (cujus alioqui fidelis executio potissima ratio existit, per quam publica peccata, & scandala rescindi possint, & coerceri) etiam volentes & scientes in perjurii crimen perditè, ac nefariè incurrere, dum vel negligunt, vel recusant ex prædictis criminibus, & delictis notoriis aliqua detegere, quæ sciunt infra parochias suas esse perpetrata, vel congregationem saltem insigniter gravare, ac offendere; licet iidem vel à vicinis, vel à Ministro, vel etiam ab ipso Ordinario admoniti subinde fuerint, ut conscientias suas, dicta crimina præsentando, exonerarent, neque se vellent in horrendum illud perjurii scelus ausu tam nefario præcipitare.

27. *Schismatici à Cœna communione arcendi.*

Ministri, cùm Coenam Domini administrant, neminem scienter ejusdem facient participem, qui in genua non fuerit inclinatus, sub pœna suspensionis. Simili etiam pœna prohibemus, ne alicui eandem distribuunt, qui publicæ Liturgiæ (juxta Ecclesiæ Anglicanæ instituta) recusat interesse; vel qui Librum Publicarum Precum ac Sacramenta administrandi, ritusve & cæremonias quaslibet in eodem præscriptas, aut quicquam sive in Articulis, qui in Synodo, Anno 1562. conclusi sunt, sive in libro de Ordinatione Presbyterorum, & Episcoporum comprehensum frequenter & notoriè calumniatur; vel qui Majestatis suæ supremam in causis Ecclesiasticis auctoritatem ullo dicto audet convellere, aut lædere: nisi singuli taliter delinquentes coram Ministro, præsentibus unâ Oeconomis, delicti sui pœnitentiam professi, viva voce prius sponponderint (si nesciant scribere) se deinceps in eo genere nequaquam peccaturos, vel, si norint scribere, sub chirographo suo idem promiserint; quod corum chirographum Minister accipiens ad Episcopum Diocesanum, vel loci Ordinarium quamprimum transmittet. Provisio semper, quòd Ministrorum quilibet, qui à sacra Cœna aliquem arcebit (prout in præsentè, vel in superiore Canone constitutum.

stitutum habetur) ad partis querelam, vel Ordinarii requisitionem, talis facti sui rationem, dicto Ordinario reddet, atque ejusdem in ea parte beneplacito & mandato acquiescet.

28. Extranei à Cœna communione repellendi.

O Economi & Inquisitores, sive Assistentes (non minùs quàm Ministri) attentè observabunt, nùm omnes & singuli ex Parochia sua toties ad sacræ Cœnæ communionem annuatim accedant, quoties hujus Regni legibus, ac nostris etiam Constitutionibus jubentur: ac ulterius numquid extranei frequentius & usitatius à Parochiis alienis ad Ecclesiam suam conveniant; eosque (siqui erunt) Ministro suo indicabunt, ne fortè ad Mensam Domini inter cæteros recipiantur; quod ii omni modo prohibebunt, dictosque extraneos ad proprias Parochiæ suæ Ecclesias ac Ministros demittent, ut illic cum vicinis suis unà communicent.

29. Parentes in liberorum suorum Baptismate, & pueri Cœnæ Dominicæ incapaces, Susceptores esse prohibiti.

Parentes liberorum suorum Baptismati interesse non impellentur; neque eisdem etiam permittetur, pro propriis infantibus ad sacrum fontem Susceptorum loco respondere. Præterea nulli Susceptori, aut Susceptrici licitum erit, aliis verbis in respondendo uti, quàm quæ in Libro publicæ Liturgiæ hanc in partem sunt præscripta; nec quisquam ad officium Susceptoris vel Susceptricis pro parvulis Baptizandis, vel Confirmandis admittetur, qui Cœnæ Dominicæ particeps nondum extiterit.

30. Crucis in Baptismo cæremonia explicata.

Dolemus, præclarissimum Majestatis suæ studium & laborem, in Colloquio ad Aulam Hamptoniensem circa signum Crucis in Baptismo (inter alia plurima) susceptum, non meliores effectus apud multos consecutum, quàm adhuc in eo hæreatur, ejusque in Baptismo usus tantopere impugnetur. Itaque quò melius constare possit legitima hujus cæremoniæ ratio, simulque ut omnis scrupulus deinceps amoveatur, qui hominum verè religiosorum conscientias perturbare quoquo modo possit, nos in hac causâ inclytissimi Regis nostri vestigiis insistentes, ut qui Scripturæ autoritate, & Primitivæ Ecclesiæ exemplo in eadem ducitur, regulas ac observationes hæc nostris sincervis omnibus Ecclesiæ Anglicanæ membris commendamus.

Primò, observandum est, quòd etiam si Judæi, ac Ethnici Apostolos reli-

quosque Christianos irridere, quòd eum prædicarent, in eumque crederent, qui Crucis morte esset affectus; tantum tamen aberat, ut vel Apostoli, vel reliqui Christiani Crucis opprobrio seipso passim sint à professione sua deterrent, ut in eadem exultandi potius, & gloriandi animos inde fumerent.

Imò Spiritus sanctus per Apostolorum ora ipsum Crucis nomen (Judæis utique invisum) usque ad eò honoravit, ut non modò Christum ipsum Crucifixum sub eodem comprehenderet, sed & mortis ac Passionis Christi vires, effectus, ac merita, unà cum solatiis, fructibus, ac promissis universis, quæ nos ex eisdem aut percipimus, aut in futurum expectamus.

Secundò, honor ac dignitas Crucis nomini acquisita, etiam & signo Crucis vel ipsa Apostolorum ætate (neque enim contrarium ostendi potest) existimationem peperit honorificam, ad eò ut Christiani haud multo pòst in cunctis actionibus suis eodem uti cœperint, eo ipso palàm, & aperte testatum facientes (etiam ad stuporem Judæorum) se minimè sibi pudori ducere, quòd illum agnoscerent pro Domino & Salvatore suo, qui Crucis mortem pro ipsis pertulisset. Atque hoc Crucis signum non modò ipsi, idque cum ostentatione quadam solebant adhibere, quoties Judæis passim occurrerent, sed & liberos suos, cùm Baptismatis aqua abluerentur, eodem signari faciebant, ut eos per Crucis Symbolum illius servitio dedicarent, cujus in Baptismo collata in ipsos beneficia Crucis nomine essent repræsentata. Atq; ad eò hujus signi in Baptismo usus in Primæva Ecclesia receptus est unanimi consensu, maximoq; omnium tam Græcorum, quàm Latinorum applausu. Quo quidem sæculo si quis huic signo se opposuisset, declaratus proculdubio fuisset pro hoste ac inimico nominis Crucis, & proinde meritorum Christi, quorum illi teffera & signum ad eò displiceret. Deniq; hujus signi usum continuum & generalem extitisse, ex multis Patrum testimoniis perspicuè declaratur.

Tertiò fatendum est, Crucis signum decursu temporis in Ecclesia Romana graves abusus pertulisse, præsertim postquam eam Papisma labes ac corruptela semel pervaserat. Cæterum rei abusus legitimum ejusdem usum nequaquam tollit. Imò tantum aberat, ut Ecclesia Anglicana ab Italiæ, Galliæ, Hispaniæ, Germaniæ, aliisve similibus Ecclesiis voluerit per omnia recedere, quicquid eas sciret tenere, aut observare, ut (quod Ecclesiæ Anglicanæ Apologia proficitur) cæremonias illas cum reverentia susceperet, quas citra Ecclesiæ incommodum, ac hominum sobriorum offensionem retineri posse senserat, & in iis tantum articulis à prædictis Ecclesiis dissentiret, in quibus eadem ipsæ tùm à pristina sua integritate priùs desciverant, tùm etiam ab Ecclesiis Apostolicis, à quibus primùm sunt profeminatæ. Quo quidem respectu, inter alias magnæ vetustatis cæremonias, etiam & Crucis in Baptismo signum in Ecclesia Anglicana est retentum, idque ex iudicio & praxi venerabilium illorum Patrum, magnorumq; in primis Theologorum, qui regnante Edovardo sexto in eadem claruerunt; quorum alii

alii deinceps ob veræ fidei professionem Martyrium constanter pertulerunt, alii Regina Mariæ temporibus exulantes, ac sub initium Regni Serenissimæ Reginae nuper defunctæ in Angliam reversi, pro hoc signo semper steterunt, ejusque usum exemplo, ac praxi sua perpetuò commendârunt. Atq; hoc Ecclesiæ nostræ judicium & praxis comprobata sunt tùm per censuram, quæ de Libro publicæ Liturgiæ tempore Edovardi sexti ferebatur, tùm etiam per Confessionum Harmoniam recentioribus annis publicatam: quoniam nimirum hujus signi in Baptismo usus in Ecclesia Anglicana congruis omnibus ac idoneis cautelis & exceptionibus contra Papisticam superstitionem atq; errorem munitus semper fuit, prout in ejusmodi casibus fieri convenit.

Primò enim Ecclesia Anglicana jam inde à Papismo abolito semper sensit ac docuit, & hodie etiam sentit ac docet, signum Crucis in Baptismo adhibitum de ipsius Sacramenti substantia haudquaquam existere. Nam ut primùm Minister infantem immergens in aquam, vel ejusdem faciei aquam inspergens hæc verba recitaverit, *Baptizo te in nomine Patris & Filii & Spiritus Sancti*: infans continuò plenum & perfectum Baptismi Sacramentum consequitur, adeò ut signum Crucis post adhibitum ad Baptismi virtutem aut perfectionem nihil adjiciat, nec idem omissum de ejus efficacia, aut substantia quicquam detrahat.

Secundò palàm est in Libro publicæ Liturgiæ, infantem, postquam Baptismum susceperit (Crucis utique signo nondum superveniente) in Christi gregem ac Ecclesiam, tanquam perfectum ejus membrum, receptum esse, ipsius adeò Baptismi virtute, non autem potestate aliqua, quæ signo Crucis affingitur. Ita ut propter ipsam Crucis memoriam, quæ apud omnes verè in Christum credentes plurimi semper fuit, & reliquas etiam ob causas supradictas, Ecclesia Anglicana ejus signum in Baptizando usque retinendum censuerit, secuta nimirum ea in re Primitivas & Apostolicas Ecclesias, atq; hunc Characterem pro licita externa cæremonia reputans & symbolo honorifico, per quod infans illius obsequio, qui Crucis mortem subiit, in perpetuum votus esset & mancipatus; id quod ex verbis in Libro publicæ Liturgiæ expressis facillimè potest percipi.

Postremò, quum usus signi hujus in Baptismo in Ecclesia Anglicana purgatus sit ab omni Papistica superstitione ac errore, & in primariam institutionem vindicatus; nos (freti Orthodoxis iis doctrinæ regulis, de rebus mediis & adiaphoris, quas Divino Eanoni, ac Patrum antiquorum concordî sententiæ judicamus esse consentaneas) privati cujusque tùm Ministri tùm alterius personæ cujusunque statuimus esse, verum ejusdem usum, publica Auctoritate præscriptum reverenter amplecti ac recipere, præsertim cum intelligant res alioqui medias ac indifferentes naturam suam aliquo modo mutare, postquam sub legitimi Magistratus edictum, vel interdictum venerint, neque pro cujusque libitu præter legem omittendas esse, cum præcipiuntur, nec cum prohibentur observandas.

De Ministris, eorumque ordinatione ac functione.

31. *Jejunia Quatuor Temporum Ministrorum ordinationi decreta.*



Um prisca Sanctorum Patrum autoritas, Apostolorum exemplo freta in solenni Ministrorum ordinatione preces ac jejunia celebranda præceperit; iisdemque adeo precum & jejuniorum officiis stata quædam tempora ex professo decreverit, in quibus duntaxat sacri Ordines essent conferendi: nos sanctum & pium illorum institutum colentes, volumus & statuimus, ut nulli in posterum Presbyteri aut Diaconi ordinentur, nisi in diebus Dominicis immediate sequentibus Jejunia Quatuor Temporum, vulgò Septimanas Cinerum, ad preces & jejunia (idque hunc ipsum in usum) antiquitus institutas, atque in Ecclesia Anglicana hodie continuatas. Quod utique fieri volumus in Ecclesia Cathedrali, vel Parochiali, ubi Episcopus commoratur, ac tempore Divinorum, assistente non solum Archidiacono, sed & Decano, & duobus ad minus Præbendariis, aut (illis legitime detentis) quatuor illis gravioribus personis, quæ Magistri Artium ad minimum extiterint, & pro publicis concionatoribus legitime approbatæ.

32. *Utrunque Ordinem eodem die non conferendum.*

Cum (ex Patrum antiquorum sententia, & Primitivæ Ecclesiæ praxi) Diaconi officium ad Ministerii dignitatem gradus quidam sit constitutus; statuimus & ordinamus, ut nullus deinceps Episcopus aliquam cuiusvis conditionis personam (quibuscunque tandem animi dotibus commendatam) uno & eodem die Diaconum & Presbyterum constituat; quin ut ritus ea in parte præscriptus in Libro de Episcopis, Presbyteris & Diaconis ordinandis, & inaugurandis, strictè observetur; non quò Diaconos omnes Presbyterii aditu per annum integrum prohibeamus (cùm tamen Episcopos justam ejus admittendi causam alioqui invenerit) verum, ut cùm Quatuor tempora Diaconorum & Presbyterorum ordinationi in singulos annos sint decreta, aliquid saltem spatii detur, ad periculum de singulis faciendum, quales in officio Diaconi se exhibuerint, priusquam in Ordinem Presbyterorum suscipiantur.

33. *Neminem sine certo titulo ordinandum.*

Multis jam olim Patrum decretis cautum est, nequem liceret Diaconum, vel Presbyterum ordinari, nisi quem constaret, certum aliquem & designatum muneris sui exercendi locum per id tempus obtinere; quorum nos auctoritatem secuti, statuimus & ordinamus, nequis deinceps in sacros Ordines admittatur, nisi qui eodem tempore præsentationem sui ipsius ad promotionem aliquam Ecclesiasticam infra Diocesin illius Episcopi, à quo manuum impositionem petit, tunc vacantem exhibuerit: vel verum & indubitatum certificatorium attulerit, sive de Ecclesia aliqua infra Diocesin seu jurisdictionem dicti Episcopi, cujus Cura fungi possit, sive de loco Diaconi vel Presbyteri in Cathedrali aut Collegiata aliqua Ecclesia, infra eandem Diocesin vacante, in quo functionem suam exerceat; vel nisi fidem fecerit, se esse actu Socium, aut jura Socii obtinere, vel designatum esse Conducitium sive Capellanium in aliquo Collegio Cantabrigienfi aut Oxoniensi, vel etiam ad Magisterii gradum ante quinquennium proventum, suis ibidem sumptibus degere: vel nisi ab Episcopo ipsum ordinante in Beneficium sive ad exercendam aliquam Curam, tunc etiam vacantem, brevi post sit admittendus. Siquis verò Episcopus in sacros Ordines quenquam asciverit, qui prædictorum aliquo titulo non sit præditus, tunc omnia illi necessaria catens subministrabit, donec eidem de aliqua Ecclesia prospexerit. Quod si facere recuserit, per Archiepiscopum (uno præterea Episcopo assidente) ab ordinatione Diaconorum & Presbyterorum per integrum annum suspendetur.

34. *Certe conditiones in Ordinandis requisitæ.*

Nullus Episcopus in sacros Ordines quenquam de cætero cooptabit, qui non ex sua ipsius Diocesi fuerit, nisi vel ex altera nostratium Academicarum prodierit; vel nisi literas (quas vocant) Dimissorias attulerit ab Episcopo, de cujus jurisdictione existit; & si Diaconus fieri expetit, vicissimum tertium, sin Presbyter, vicissimum quartum ætatis suæ annum jam compleverit, ac etiam in altera dictarum Academicarum gradum aliquem Scholasticum susceperit; vel saltem nisi rationem fidei suæ, juxta Articulos religionis in Synodo Episcoporum & Cleri, Ann. 1562. approbatos, Latino sermone reddere possit, & eandem Scripturæ testimoniis corroborare; ac ulterius de vita sua laudabili, & morum integritate literas Testimoniales exhibuerit, sub sigillo alicujus Collegii Cantabrigienfis, aut Oxoniensis, ubi antea moram fecerit, vel certè trium aut quatuor gravium Ministrorum, unà cum subscriptione & testimonio aliorum probabilium & fide.

fide dignorum hominum, quibus ejusdem vita & mores per proximum triennium fuerint explorati.

35. Neminem, nisi prævio solenni examine, Ordinandum.

Episopus, priusquàm cuilibet Ordinando manus imponat, diligenti cum examine excutiet ac explorabit, præsentibus eisdem Ministris, quos velit in impositione manuum sibi assistere. Quòd si Episcopus legitime impeditus prædicto examini vacare nequeat, illud tamen à præfatis Ministris sollicitè fieri procurabit. Provisò semper, ut qui Episcopo in dicta examinatione, & manuum impositione adesse debeant, de ipsius Cathedrali Ecclesia existant (siquidem eorum facultas dabitur) alioqui tres ad minus idonei Concionatores ex eadem dioecesi adfiscantur. Quòd si quis Episcopus vel Suffraganeus in sacros Ordines quempiam sine prædictis qualitatibus, aut justo (ut supra) examine cooptarit; per Provinciæ suæ Archiepiscopum ea de re certiores factum (assidente uno alio Episcopo) ab omni Ordines conferendi potestate in integrum biennium secludatur.

36. Neminem, nisi prævia trium Articulorum subscriptione, Ordinandum.

Nemo ad sacros Ordines, vel Ecclesiasticum aliquod Beneficium per Institutionem aut Collationem, vel ad Concionatoris, Prælectoris, aut Catechistæ munus exercendum sive in alterutra Academia, sive in Cathedrali vel Collegiata aliqua Ecclesia, sive in urbe aut oppido mercatorio, sive in parochiali Ecclesia vel Capella, vel alio denique hujus regni loco deinceps admittetur, nisi priùs vel ab Archiepiscopo, vel Episcopo ejus Dioeceseos, in qua est victurus, vel ab altera Academicarum licentiam & facultatem earundem subscriptionibus, & sigillis munitam impetraverit, tribusque sequentibus Articulis (modo & forma à nobis præfinitis) subscripserit.

1. Quòd Majestas Regia secundùm Deum unicus est & supremus gubernator hujus Regni, omniumque aliorum ipsius dominiorum, ac territoriorum, tam in omnibus Spiritualibus sive Ecclesiasticis rebus aut causis, quàm in Sæcularibus: & quòd nullus extraneus princeps, vel persona, nec ullus prælatus, status, aut dominatus habet aut habere debet ullam jurisdictionem, potestatem, superioritatem, præminentiam, vel autoritatem Ecclesiasticam sive Spiritualem infra Majestatis suæ dicta regna, dominia, & territoria.

2. Quòd

2. Quòd Liber publicæ Liturgiæ, & Episcopos, Presbyteros & Diaconos ordinandi, & consecrandi nihil in se contineat, quod verbo Dei sit contrarium, quòdque eodem taliter uti liceat: & quòd ipse in publicis Precibus, & Sacramentis administrandis illam prorsus formam, quæ in dicto libro præscribitur, & non aliam sit observaturus.

3. Quòd libro de religionis Articulis, in quos consensum est ab Archiepiscopis, & Episcopis utriusque Provinciæ, ac reliquo omni Clero in Synodo Londinensi, An. 1562. omninò comprobatur: & quòd omnes ac singulos Articulos in eodem contentos (qui triginta novem, citra ratificationem, numerantur) verbo Dei consentaneos esse agnoscit.

Hisce tribus Articulis qui volet subscribere, ad vitandam omnem ambiguitatem, hac verborum formula (nomine & cognomine suo expressis) in subscribendo utetur: *Ego N. N. tribus his præfixis Articulis, omnibusque in eisdem contentis lubens & ex animo subscribo.* Quòd si quis Episcopus aliquem ordinaverit, admiserit, vel facultate, aut licentia (ut superius dictum est) ulla donaverit, nisi priùs sub modo & forma præstitutis subscripserit; is à collatione Ordinum, & licentiarum ad concionandum per anni spatium submovebitur. Academias verò, siquid hac in parte deliquerint, juris ultioni, & Regiæ censuræ relinquimus.

37. *Ordinatis, Diœcesin mutantibus, subscriptio coram Episcopo Diœcesano iteranda.*

Siquis Concionandi, Legendi, Prælegendi, vel Catechizandi legitima alioqui potestate præditus (ut supra) in ullam Diœcesin ibidem commoraturus devenit, is ad hujusmodi munera exercenda, vel ad Sacramenta celebranda, aut quamlibet Ecclesiasticam functionem illic obeundi nullatenus admittetur, (à quocunque tandem dictam potestatem acceperit) nisi priùs coram Episcopo ejusdem Diœceseos, in qua munerum præfatorum aliquo fungi debeat, in supradictos Articulos per manus suæ subscriptionem consenserit.

38. *Ordinati, post subscriptionem prævaricantes, à Ministerio removendi.*

Siquis Minister, postquam præfatis Articulis subscripserit, Liturgiæ formula vel ritibus & ceremoniis quibuscunque in Libro Precum publicarum indictis, uti deinceps omiserit, suspensionis poena coerceatur, ac nisi post mensem se emendarit ac submiserit, excommunicetur; quòd si per alium adhuc mensem in contumacia permanferit, à Ministerio sacro amoveatur.

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39. *Ordinati,*

39. *Ordinati, sine congruo testimonio ac examine, in Beneficia non instituendi.*

Nullus Episcopus Ministrum quemvis ab alio Episcopo Ordinatum in Beneficium aliquod de cætero instituet, nisi qui Literas ordinationis suæ eidem ostenderit, & de morum honestate, vitæque probabili congruum testimonium (Episcopo id postulante) exhibuerit: ac nisi debite examinatus, Ministerio suo dignus inventus fuerit.

40. *Instituendi in Beneficia Simonie suspicionem solenni iurjurando jussi avertere.*

Ad detestabile Simonie peccatum coercendum (quoniam Spiritualium, & Ecclesiasticarum Functionum, Officiorum, Promotionum, Dignitatum, & Beneficiorum nundinatio in Dei conspectu odiosa est, & execranda) statuimus, & ordinamus, ut Archiepiscopus, omnesque & singuli Episcopi, atque alii, quibuscunque jus competit admittendi, instituendi, conferendi, consecrandi, vel electionem confirmandi cujusvis Archiepiscopi, Episcopi, vel alterius personæ ad Ecclesiasticam aliquam Functionem, Dignitatem, Promotionem, Titulum, Officium, Jurisdictionem, Locum, aut Beneficium cum Cura, vel sine Cura, vel ad Ecclesiasticum ullum munus quodcunque, ante omnem ejusmodi institutionem, collationem, consecrationem vel confirmationem electionis respectivè faciendam, unumquemque deinceps admittendum, instituendum, conferendum, inaugurandum, aut confirmandum in vel ad Archiepiscopatum, Episcopatum, vel aliquam Spiritualem sive Ecclesiasticam Functionem, Dignitatem, Promotionem, Titulum, Officium, Jurisdictionem, Locum, aut Beneficium cum Cura vel sine Cura, vel ad Ecclesiasticum ullum munus quodcunque præsentijuramento oneret (quod utique per omnes, quorum intererit, in propriis personis, & non per procuratorem erit præstandum) sub modo & forma sequentibus: Ego N. N. juro me nullam Simoniacam solutionem, stipulationem, vel promissum directè aut indirectè per me, vel per alium quemlibet (me conscio, aut consentiente) cuius personæ vel personis quibuscunque fecisse, pro vel de procurratione, vel acquisitione Ecclesiasticæ hujus Dignitatis, Loci, Promotionis, Officii, vel Beneficii (exprimendo respectivè & nominatim locum illum, in quem admittendus, instituendus, conferendus, installandus, aut confirmandus erit) neque deinceps ullam ejusmodi solutionem, stipulationem, vel promissum absque mea notitia aut consensu factum quovis tempore præstiturum, ita me Deus adjuvet per Christum Jesum.

41. *Beneficiorum pluralitas parcius dispensanda, & de personali dispensatorum residentia cautio ineunda.*

NEmini in posterum facultas five dispensatio concedetur, de pluribus Beneficiis Curatis simul retinendis, nisi tali duntaxat, qui pro eruditione sua dignior, & ad officium suum plenius præstandum habilis & idoneus censebitur: nimirum qui ad gradum Magisterii ad minus in altera nostratium Academiæ promotus fuerit, publicusque ac idoneus concionator, idemque legitime approbatus extiterit. Provisio semper, ut sufficienti cautione obstrictus teneatur, de personali sua residentia in singulis Beneficiis per bonam anni cuiusquam partem facienda; ac ut ejusmodi Beneficia non amplius triginta milliarium spatio ab invicem distent; & denique ut in eo Beneficio, in quo non residebit, concionatorem ritè approbatum retineat, qui populum utiliter docere, ac informare possit.

42. *Cathedralium Ecclesiarum Decani ad congruam residentiam tenentur.*

Quilibet Decanus, Præfectus, Guardianus, vel Rector primarius cujusquam Ecclesiæ Cathedralis, vel Collegiatæ nonaginta dies ad minus in singulis annis conjunctim vel divisim in dicta Cathedrali, vel Collegiata Ecclesia residebit: verbi Divini prædicationi incumbens, & hospitalitatem interim exercens; nisi aliàs gravibus, & urgentibus causis, iisque per Episcopum Dioecesanum approbandis detentus fuerit, vel legitima aliqua ratione aliter dispensatus. Quamdiu autem illic moram fecerit, ipse cum reliquis pariter Canonicis, vel Præbendariis residentibus invigilabunt, ut Ecclesiæ suæ Statuta, & laudabiles Consuetudines (modò verbo Dei, aut Prærogativæ Regiæ non repugnent) necnon universa hujus regni statuta ad Ecclesiasticum ordinem spectantia, quæ in suo robore adhuc perdurant, omnesque aliæ Constitutiones Regiæ autoritate hæcenus editæ & stabilitæ, & siquæ per Episcopum Dioecesanum (juxta statuta & consuetudines ejusdem Ecclesiæ, ac leges Ecclesiasticas hujus regni) in visitatione sua legitime præscribentur, inviolatè custodiantur: ac ut minores Canonici, Vicarii Chorales, alique Ecclesiæ suæ Ministri ad sacrarum Literarum studium compellantur, & eorum unusquisque Novum Testamentum non solum sermone vernaculo, sed & Latino penes se habeat.

43. Decani & Præbendarii, in Ecclesiis Cathedralibus residentes, ad sedulam concionandi diligentiam tenentur.

Cujusque Ecclesiæ Cathedralis Decanus, Præfectus, Guardianus, vel Rector principalis, ac Præbendarii item, & Canonici non modo in ejusmodi Ecclesiis suis (idque in propriis personis) toties concionabuntur, quoties lege, statuto, ordinatione, & consuetudine ad id tenentur; sed in aliis etiam Ecclesiis ejusdem Dioceseos, in qua resident, ac in iis præcipue locis, unde vel ipsi, vel ipsorum Ecclesiæ vectigal aliquod, sive fructus annuos percipiunt. Quod si ipsi vel ægritudine, vel justa aliqua causa impediti abfuerint, tunc concionatores sufficienti autoritate approbatos sua vice substituent, quales Episcopus Diocesanus ad concionandum in Ecclesia Cathedrali idoneos judicabit. Secus si quis vices suas, prout dictum est, supplere quoquo modo omiserit, per Episcopum, vel eos, ad quos ejus Ecclesiæ jurisdictio pertinebit, pro delicti merito, punietur.

44. Præbendarii Beneficiati ad congruam in Beneficiis suis residentiam tenentur.

Nullus Ecclesiæ Cathedralis aut Collegiæ Præbendarius, vel Canonicus, qui unum vel plura Beneficia Curata obtinet (nec in sua Ecclesia Cathedrali aut Collegiata Residentarius existit) à Beneficiis suis Curatis (prætextu Præbendæ suæ) ultra tempus unius mensis aliquo anno aberit, nisi ex urgente causa, & pro certo tempore per Episcopum Diocesenum approbandis. Qui autem ex dictis Canonicis & Præbendariis, per Ecclesiæ suæ Cathedralis, aut Collegiæ Ordinationes, ad necessariam in eisdem residentiam teneantur, ii inter se anni tempora ita partientur, pro residentia in dictis Ecclesiis facienda, ut semper eorum aliqui personaliter illic resideant; omnesque, quotquot in præsentem sunt, aut de cætero futuri sunt Residentarii in ulla Cathedrali, aut Collegiata Ecclesia, post exactum residentię suæ terminum, per Statuta localia, aut Consuetudinem Ecclesiæ suæ definitum, ad Beneficia sua vel unum ex iis, aut saltem ad aliam aliquam Curam, in qua ipsorum præsentia lege requiritur, quamprimum convocabunt, ut debitum illic officiis perfungantur, juxta leges in ea parte constitutas, quas Episcopus Diocesanus curabit executioni mandari.

45. Beneficiati concionatores, in Beneficiis suis residentes, jugiter tenentur concionari.

Singuli Beneficiati in Beneficiis suis residentes, (dummodò sint legitima auctoritate ad concionandum admissi) per singulos dies Dominicos (justo impedimento cessante) in Ecclesiis aut Capellis suis, vel vicinarum aliqua Ministro concionatore destituta (ubi maximè facultas datur) concionem ad populum habebunt unam, in qua sobriè, & syncerè verbum veritatis dividant in Dei gloriam, & salutarem populi ædificationem.

46. Beneficiati non concionatores vicariam concionatoris operam jubentur singulis mensibus adhibere.

Omnis Beneficiatus ad concionandum non admissus, concionem singulis mensibus unam ad minus in Ecclesia sibi credita, per concionatorem legitime approbatum, haberi procurabit; si tamen Beneficii valor Ordinarii judicio id ferre posse videbitur; omni autem die Dominico, cum in ipsius Ecclesia deficiet concio, dictus Beneficiatus aliquam ex Homiliis, publica auctoritate præscriptis aut præscribendis, per se vel certe per Curatum suum recitabit.

47. Beneficiati, à Beneficiis suis legitime absentes, Curatum concionatorem jubentur adhibere.

Quilibet Beneficiatus, cui (propter necessitatem officii aliàs incumben-
tis) dispensatio de non residendo in Beneficio suo per hujus regni leges est indulta, per Curatum qui concionator sit idoneus, & sufficienti auctoritate approbatus, Curæ suæ prospiciet, modò Beneficii valor non repugnet. Cæterum qui duobus simul Beneficiis perfruitur, is in illo Beneficio, in quo ipse non residet, concionatorem legitimum retinebit, nisi ipsum confiterit in utroque jugiter concionari.

48. Ministri, nisi ex Episcopi vel Ordinarii approbatione, pro Curatis non admittendi.

Nulli Curato aut Ministro permittetur, ullibi curæ animarum inservire, nisi prius per Episcopum Diocesenum, vel loci Ordinarium Episcopali jurisdictione præditum examinatus, ac admissus fuerit, ejusq; rei testimonium

testimonium manu Episcopi & sigillo consignatum obtinuerit (habito semper respectu cum ad Curæ ipsius magnitudinem, cum ad personæ admittendæ habilitatem.) Quinetiam dicti Curati & Ministri, siquando ex una Diocesi in alteram transierint, nequaquam ad Curam ullam exercendam admittentur, nisi Episcopi ejus Diocesis unde advenierint, vel loci Ordinarii (ut supra) literis testimonialibus, de ipsorum honesta conversatione, sufficientia, & conformitate ad Ecclesiasticas regni Anglicani leges, muniti accesserint. Nec verò eorum cuilibet licitum erit pluribus, quam uni Ecclesiæ aut Capellæ uno eodemque die ministrare, nisi forsan Capella illa Ecclesiæ Parochialis membrum existat, aut eidem unita, vel nisi Ecclesiæ aut Capellæ, cui taliter inserviet, judicio Episcopi vel Ordinarii (ut supra) Curato alendo non suffecerit.

49. Ministris ad concionandum non admissis glossæ & paraphrasæ in publica Scripturarum lectione interdictæ.

Nullus cujuscunque conditionis Minister, non prius per Episcopum Diocesanum examinatus & approbatus, aut pro sufficiente & idoneo concionatore (ut prædictum est licentiatu) in sua ipsius Cura vel alibi locum aliquem Scripturæ, aut doctrinæ sacræ exponere præsumet: sed solum aptè & distinctè sine glossis aut additamentis legere studebit Homilias, publica autoritate hæcenus editas, aut de cætero edendas, in veræ fidei confirmationem, & populi instructionem, atque ædificationem.

50. Concionatores adventitii, absque legitima missione, ad concionandum non admittendi.

Minister, Oeconomi, alique Ecclesiæ Officarii neminem patientur in suis Ecclesiis, aut Capellis concionari, nisi qui Licentiis suis ad prædicandum exhibitis, justa autoritate (ut supra) in eam partem muniti comperientur.

51. Advenæ concionatores, nisi authentico testimonio commendati, ad concionandum in Ecclesiis Cathedralibus non admittendi.

Decani, Præfecti & Residentiarii Cathedralis, & Collegiatae Ecclesiæ cujuscunque nemini extraneo in suis Ecclesiis concionandi potestatem facient, nisi qui ejusdem Provinciæ Archiepiscopi, aut Episcopi Diocessani,

cesani, vel alterutrius Academiæ approbatione suffultus venerit. Quod si quem contigerit in concione sua dogma aliquod in populum disseminare vel novum, vel minus consonum verbo Divino, ullive ex religionis Articulis in Synodo, anno 1562. approbatis, aut etiam Libro Precum publicarum; Decani, aut Residentiarii quàm poterunt mature per literas suas, eorum manu subscriptas, qui dictam concionem audierint, Episcopo Diocesano id intimabunt, quò is, quod ipsi videbitur, de eo statuatur.

52. Concionatorum advenarum nomina in librum referenda.

UT Episcopo (causa id postulante) constare possit, tùm quæ conciones in singulis Ecclesiis suæ Diœceseos habeantur, tùm qui sine legitima autoritate concionari præsumant: Oeconomi Ecclesiarum, eorumque Assistentes Librum quendam comparabunt, in quo unusquisque concionator, qui ad ipsorum Ecclesiam aliunde accesserit, nomen suum inscribet, adjecto etiam die, in quo concionem ibidem habuerit, ac Episcopi nomine, à quo concionandi potestatem acceperit.

53. Concionatorum mutuis oppositionibus pulpita non patebunt.

SI quis Concionator Doctrinam ullam, ab alio Concionatore in eadem vel vicina aliqua Ecclesia traditam, particulariter aut nominatim ex professo impugnare, & pro concione refellere attentabit, priusquàm Episcopum Diocesenum de eà certiore fecerit, & ejusdem mandatum acceperit, quam eo in casu rationem sequi debeat (cùm alioqui ex publicis ejusmodi oppositionibus multum scandali & perturbationis populo oriri possit) Oeconomi vel pars læsa absque omni mora dicto Episcopo illud significabunt, neque præfatum Concionatorem patientur illum locum, quo semel abusus sit, deinceps occupare, nisi sanctè receperit se ab omni ejusmodi contentiõis materia in Ecclesia temperaturum, donec Episcopus de eà re ulterius statuerit; qui item quamprimùm commodè poterit in ea taliter procedet, ut parti læsæ in eadem Ecclesia, in qua oblatum est scandalum, publicè satisfiat. Provisò semper, ut si altera pars Appellationem interposuerit, eidem concionandi officium pendente lite sit interdictum.

54. *Concionatores schismatici licentia suis mulctati.*

SI quis per Archiepiscopum, aut Episcopum ullum, vel alterutram Aca-
demiam in præteritum ad concionandum admissus, quovis deinceps
tempore recusaverit legibus, institutis, & ritibus Ecclesiasticis infra Regnum
Anglicanum stabilitis seipsum conformem reddere, eundem per Episco-
pum Dioecesanum, vel loci Ordinarium quamprimum admoneri volumus,
ut eorundem usui & debitæ observationi se submittat. Quod si, tali admo-
nitione præmissa, infra mensem se minimè reformarit, ejusdem Facultatem
sive licentiam ad concionandum eo ipso irritam esse & pro nullo habendam
decernimus.

55. *Precationis formula, à Concionatoribus in concionum
suarum ingressu imitanda.*

OMnes Concionatores & Ministri in aditu cujusque suæ Concionis, Le-
cturæ & Homiliæ populum hortabuntur, ut secum in precibus con-
currat in hunc aut similem modum, idque (quantum licet) summaria brevitate
cœtu Christiani populi per orbem terrarum diffusi ac disseminati, speciali-
ter verò pro Ecclesiis Angliæ, Scotiæ, & Hiberniæ; & in his præcipuè pro
Excellentissima Regia Majestate, Clementissimo Domini nostro *Jacobo* Dei
gratia Angliæ, Scotiæ, Franciæ, & Hiberniæ Rege, Fidei Defensore, & su-
per omnes personas in omnibus causis tam Ecclesiasticis quam Civilibus in-
fra Regna & dominia sua supremo Gubernatore. Precamini etiam pro
Serenissima Regina *Annâ*, Nobilissimo Principe *Henrico*, reliquaque Regia
sobole Illustrissima. Precamini etiam pro Ministris Divini Verbi, & Sa-
cramentorum, tam Archiepiscopis & Episcopis, quam cæteris Pastoribus
& Curatis. Precamini etiam pro Honoratissimis Regiæ Majestatis Consilia-
riis, ac Procèribus, & Magistratibus hujus regni universis; ut hi omnes &
singuli in sua quisque vocatione, ad Dei gloriam, populiq; ædificationem
& rectam administrationem officiis suis diligenter, & fideliter pertungantur,
memores reddendæ olim rationis, cum ad Christi tribunal sistentur judican-
di. Precamini etiam pro populo & plebè hujus regni universa, ut in vera
fide, & sancto timore Dei, in humili erga Regem obedientia & fraterna
erga se invicem charitate vitam suam instituunt. Postremò gratias & laudes
Deo reddamus pro illis omnibus, qui in fide Christi ex hac vita excesserunt,
humiliter Deo supplicantes, ut per illius gratiam vitam nostram ad pium
eorum exemplar dirigamus, ut ita tandem hac mortali vita defuncti, resur-
gamus

gamus cum illis in die Jesu Christi ad coelestem gloriam, & vitam æternam: semper cum Oratione Dominica concludentes.

56. Ministris merè concionatoribus Precum publicarum lectio, & Sacramentorum administratio bina annuatim injecta.

Omnis Minister in Beneficio Curato constitutus, licet prædicationi potissimum vacet, & Curatum sub se retineat, qui reliqua Ecclesia officia, ipsius vice exequatur; similiter etiam quilibet Concionator stipendiarius qui Prælegendi, Catechizandi; aut Concionandi munus in aliqua Ecclesia vel Capella exercet, Liturgiam publicè recitabit duobus ad minus cujusque anni diebus Dominicis, ad horas tùm matutini, tùm vespertini temporis consuetas & usitatas, atque in ea Ecclesia, in qua Beneficiatus est, vel Prælectoris, Catechistæ, aut Concionatoris munere fungitur; toties item Sacramenta Baptismi (siqui erunt Baptizandi) & Coenæ Dominicæ quotannis administrabit, modo & forma omnibusque iis ritibus & cæremoniis observatis, quæ in Libro publicæ Liturgiæ in ea parte præscribuntur. Qui secùs fecerit, si beneficio dotatus est (ut supra) poenam suspensionis incurret; stipendiarius verò (sive is Lectoris, sive Catechistæ, sive demùm Concionatoris nomine censetur) per Episcopum Diocesenum à munere submoveatur, donec se conformem præbuerit, ad omnia præfata officia (sub modo & forma supradictis) ritè perficienda.

57. A Ministris non concionatoribus Sacramenta efficaciter administrari.

Cum multi à falsis Doctoribus in errorem inducti, liberos suos nisi per Ministrum Concionatorem nolint Baptizari, eodemque respectu ad sacram Coenam, nisi per talem administratam, recusent accedere: ac si illorum Sacramentorum virtus & efficacia à Ministris in concionando facultate penderet; cùm tamen integra tùm Baptismi, tùm sacre Coenæ doctrina, quæ ad Sacramentorum eorundem administrationem desideratur, in Libro publicæ Liturgiæ tam plenè, & integrè sit expressa, ut eidem nihil addi possit, quod solidum sit & necessarium: omnibus tali errore deceptis mandamus & præcipimus, ut protervam hanc ipsorum pertinaciam de cætero deponant, ac Ecclesiæ institutis hac in parte obsequantur; cùm quoad eorundem Sacramentorum efficaciam nihil intersit, utrum à Ministro non Concionatore, an secùs administrantur. Quod siqui deinceps hac in re deliquerint, Parochiæque suæ Ecclesias eo intuitu declinantes, in alienis vel factam Coenam susceperint, vel liberos suos Baptizari fecerint neque mandato

hoc nostro admoniti ab errore suo & illicita hac ratione destiterint : ad loci Ordinarium per Ministrum, Oeconomos & Inquisitores, vel Assistentes Parochiæ suæ deferantur, talibus censuris Ecclesiasticis per eum castigandi, quales adeò obstinata perviciæ meritò debentur : id est, si contumaces permanserint, primò suspensionis, si ultra mensem deinceps perseverarint, excommunicationis poena coerceantur. Pari ratione si quis Rector, Vicarius, vel Curatus, post præsentium Canonum promulgationem, quamlibet personam, quæ non sit de sua Ecclesia vel Parochia, ad Sacræ Coenæ Communio- nem recipere, vel ex talium liberis aliquem Baptizare præsumserit (eodẽm hac ratione in errore suo confirmans) is suspensionis poena eo ipso obstrictum se intelligat, à qua nequaquam absolvetur, priusquam sanctè promiserit, se hac in parte de cætero nullatenus offensurum.

58. Ministris sacra peragentibus Superpelliceorum & Epomidum usus injunctus.

Ministrorum quilibet, dum vel publicas Preces recitat, vel Sacramenta administrat, aliove Ecclesiæ ritus peragit, decente & congruo Superpelliceo eoque manicato induetur, quod communibus Parochianorum impensis comparabitur. Siqua autem controversia super ejusdem materia, vel competente decencia oriatur, Ordinarii discretio eandem terminabit. Quotquot verò ex Ministris gradum aliquem in Academia susceperint, ii inter sacra peragenda Superpelliceis suis adjicient & Caputia, singulorum gradibus convenientia, quorum tamen usu Ministris minimè graduatis sub poena suspensionis interdiciamus. Nihilominus & huic Ministrorum classi (loco Caputiorum) Liripipia permittimus ex nigro (modò ne serico) suis Superpelliceis injicienda.

59. Catechizandi diligentia Ministris injuncta.

Quilibet Rector, Vicarius, & Curatus singulis diebus Dominicis & festivis ante preces vespertinas, (ad semihoræ spatium vel amplius) juvenutem, & plebem rudiorem suæ Parochiæ examinabit, & instruet in Decalogo, Symbolo Apostolico, & Oratione Dominica, eosque diligenter audiet, instruet, & erudiet in Catechismo, qui extat in Libro Precum publicarum: omnesque patres, & matres-familias jubeunt liberos, ac famulos suos, qui dictum Catechismum, nondum tenent, tempore constituto Ecclesiam adire, ut Ministro diligenter & humiliter auscultent & obtemperent, donec eundem perdidicerint. Quòd si quis Minister in hoc officio negligens fuerit & remissus, re ad Episcopum vel loci Ordinarium delatà, & debite incitatà, primum acriter corripitur; si hinc se submitteas, deinceps
tamen

tamen in eadem re volens deliquerit, suspensionis sententiam incurrat : si tertio offenderit, (quandoquidem exigua spes restat illius hac in parte reformandi) excommunicationis censura, donec se correxerit, obstrictus usque teneatur. Simili modo siqui parentes, Patres aut Matres-familiarum vel eorum liberi, apprentici, famulive officio suo hac in re defuerint, illi quidem non compellendo suos, ut veniant, hi vero, ne discant, recusando, per Ordinarium suum (modo adukti sint) suspensione plectantur; & si per mensem sic persisterint, excommunicentur.

60. *Confirmationis solennitas in triennali Episcoporum visitatione celebranda.*

Cum sollemis, antiqua & laudabilis in Ecclesia Dei consuetudo fuerit, ab ipsis usque Apostolorum temporibus observata, ut Episcopi quique parvulis Baptizatis, & in Catechismo Christianæ religionis instructis manus imponentes, super illis orarent ac benedicerent (quod vulgò *Confirmationem* nominamus) cumque in triennali Episcoporum visitatione mos sanctissimi istius operis peragendi in Ecclesia per multas ætates obtinuerit; volumus & ordinamus, ut quilibet Episcopus vel ejus Suffraganeus in consueta visitatione sua morem & ritum illum in propria persona diligenter observet; quòd si tertio demum anno aliqua infirmitate impeditus visitationem suam personaliter obire nequeat, at saltem illud Confirmationis munus proximo anno (prout commodè poterit) nequaquam omittet.

61. *Catechumeni Episcopo visitanti per Ministrum ad Confirmationem sistendi.*

U Nsquisque Minister curam habens animarum (quò melius instituta & ritus ad *Confirmationem* spectantes, qui in Libro publicæ Liturgiæ præscripti habentur, debite possint conservari) diligenter providebit, ne ulli ad manuum impositionem Episcopo obstantur, nisi qui fidei suæ rationem norint reddere, juxta Catechismum in Libro prædicto contentum. Cumque Episcopus huic officio celebrando tempus aliquod certum præfixerit, Minister sedulam dabit operam, ut quàm queat plurimos ad hoc instruat, ac inducat, coram Episcopo Confirmandos comparare.

62. *Ministri sine Bannis rite indictis, vel legitimè dispensatis Matrimonium celebrare prohibiti.*

Nullus Minister, sub pœna suspensionis per triennium ipso facto incurrendæ, matrimonium inter ulla personas celebrabit, absque Facultate seu licentia ab aliquo eorum, qui in hisce constitutionibus nostris inferiùs designantur, indulta & concessa; nisi Banna matrimonialia per tres dies Dominicos separatim fuerint denunciata, idque publicè in Ecclesiis Parochialibus aut Capellis, ubi partes prædictæ commorantur, ac tempore Divinorum, prout in Libro publicæ Liturgiæ habetur. Neque ullus Minister sub pœna simili inter quassibet personas (quantumvis ejusmodi Facultatem seu indulgentiam habentes) quocunque prætextu matrimonium solennizabit vel tempore aliquo incongruo, sed duntaxat intra horas octavam & duodecimam antemeridianas; vel in loco privato, sed in Ecclesiis tantummodò vel Capellis, ubi partium altera commoratur, idque similiter tempore Precum publicarum; vel omninò (etiã si tria Bannorum indictio præcesserit, nec ulla proinde dispensatio requiratur) priusquam parentes aut gubernatores contrahentium (si vicesimum primum ætatis suæ annum non compleverint) consensum suum vel personaliter, vel per testimonium luculentum dicto Ministro significârint.

63. *Ministri in locis exemptis sine Bannorum iusta indictione, vel dispensatione legitima Matrimonium celebrare prohibiti.*

Quilibet Minister, qui contrà atque in constitutionibus hisce nostris cautum est, inter personas quascunque matrimonium celebrabit, sub prætextu cujuslibet immunitatis, quæ certis Ecclesiis ac Capellis arrogatur; per loci Ordinarium, in quo sic offensum erit, triennali suspensione punietur. Siquis autem Minister ex loco, ubi sic deliquerit, ante latam contra ipsum suspensionis sententiam, se transulerit; tunc per Episcopum Dioecesanum, vel Ordinarium loci, in quo residebit (ab altero Ordinario, cujus jurisdictioni se subduxit, ea de re sub ipsius manu & sigillo certiorum factum) eadem omninò censurâ ferietur.

64. *Feria à Ministris solenniter indicenda.*

Rectores, Vicarii, & Curati omnes in sua cujusque Ecclesia singulis diebus Dominicis (ad tempus in Libro publicæ Liturgiæ præstitutum)

tum) populo denunciabunt, si qui dies Festivi, & Vigiliæ in sequentem septimanam sint institutæ. Quod si quis deinceps hac in re volens offenderit, & per Ordinarium suum semel admonitus, officium illud secundò omiserit, debita juris animadversione puniatur, donec huic constitutioni adimplendæ se submiserit.

65. Recusantes & Excommunicati à Ministris solemniter denunciandi.

Ordinarii locorum, infra suas respectivè jurisdictiones, sollicitè providebunt, ut tam Excommunicati ex eo, quòd divinis precibus, infra hoc regnum Angliæ publica autoritate stabilitis, interesse pertinaciter recusaverint; quàm ii etiam, præcipuè qui melioris notæ & conditionis extiterint, legitimæque excommunicationis sententia propter insignem contumaciam, vel graviora aliqua crimina obstricti fuerint (nisi infra tres continuos menses post latam Excommunicationis sententiam se emendaverint, & absolutionis gratiam fuerint consequuti) singulis sex mensibus sequentibus publicè in Ecclesia tùm Parochiali tùm etiam Cathedrali Dioceseos, in qua habitant, die aliquo Dominico, ac tempore Divinorum pro Excommunicatis per Ministrum denuncientur; quò reliqui & ab eorum communionem declinent, & procliviores reddantur ad Breve de Excommunicato Capiendo procurandum, quo illos ad officium & debitam obedientiam reducant. Quinetiam Registrarii cujuslibet Curie Ecclesiasticæ, de præmissis omnibus & singulis, quolibet anno infra Festa S. Michaelis, & Natalis Domini Archiepiscopus hujus Provinciæ in scriptis facient certiore.

66. Recusantium conversio à Ministris sedulo elaboranda.

Quilibet Minister, cui concionandi Facultas est, si quem Papisticum Recusantem, vel Recusantes infra suam Parochiam habuerit (dummodò per Episcopum idoneus judicetur) sedulam illis subinde operam dabit, ut (si fieri possit) errantes in viam veritatis reducat. Quòd si is vel non concionator, vel non talis existat, tum concionatoris idonei operam subsidiariam (siquidem poterit) in eum finem procurabit. Quòd si non datur, Episcopo Diocesano illud significabit, cujus erit, non modò vicino alicui concionatori aut concionatoribus id laboris imponere, sed & ipsum (quantum per arduas occupationes licuerit) summo studio contendere, ut docendo, persuadendo, modisque blandis & benignis omnibus tam

dictos

dictos Recusantes, tùm omnes infra suam Dioecesin sic affectos à suis erroribus deducat.

67. Egrotantes à Ministris sedulo visitandi.

IN omni Parochia cùm aliquis ex morbo decumbens, in periculo mortis videtur constitutus, Minister ea de re certior factus eundem visitabit, (nisi exploratum sit, vel probabiliter suspectum, morbum esse contagiosum) ut animam ejus in hoc adverso ipsius statu salutari doctrina, & consolatione erigat, idque sub forma in Libro publicæ Liturgiæ concepta, si non sit concionator, aliàs prout ipsi maximè videbitur expedire. Morte verò jam ingruente, aliqua campana pulsabitur, neque Minister supremo officio suo hac in parte deerit. Cùm autem expiraverit (si utique expirare eum contingat) campana per breve tantummodò spatium utrinque pulsabitur, quod idem iam ante, quàm post sepulturam observandum decernimus.

68. Ministri Baptismum, aut Sepulturam denegare vetiti.

Nullus Minister aut reuuet, aut detrectabit, infantem ullum, qui die quovis Dominico aut Festivo ad ipsum in Ecclesiam Baptizandus adducetur, juxta ritum in Libro Precum publicarum editum Baptizare, vel defunctum aliquem, qui in Ecclesiam vel coemeterium inhumandi causa deferetur, (data priùs ejus rei notitia competente) sub modo & forma in dicto Libro prænititis sepelire. Quid si hunc vel illum Baptizare, aut sepulture tradere recusaverit (nisi forte defunctus denunciatus fuerit, majoris Excommunicationis vinculo propter grave aliquod & insigne crimen obstrictus, neque de ejus poenitentia testari quisquam potuerit) à Ministerio suo per Episcopum Dioecesanum trimestri spatio secludetur.

69. Ministri Baptismum in articulo necessitatis differre vetiti.

Siquis Minister de infirmitate, aut mortis periculo, infanti cuilibet infra suam Parochiam nondum Baptizato imminente, debite & citra fraudem commonefactus, & ad locum, ubi dictus infans existit, ejus Baptizandi causa rogatus accedere, vel planè recusaverit, vel per contumaciam, aut latam negligentiam tempus ita produxerit, ut cùm tempestivè posset dictum locum adiisse, & infantem præfatum Baptizasse, is tamen ejusdem culpa expers Baptismi moriatur; dictus Minister trimestri suspensioni subiacet,

jacebit, neque absolutionis gratiam consequetur, antequam coram loci Ordinario culpam præteritam agnoscens, pro cætero polliceatur, se in hoc genere scienter nequaquam peccaturum. Provisio semper, ut in illis Parochiis, in quibus Curatus, aut substitutus extiterit, præsens Constitutio non ad ipsam Rectorem aut Vicarium, sed ad dictum Curatum vel substitutum illic præsentem extendatur.

**70. *Ministri Baptizatorum, Nubentium, & Sepultorum
registrum conservare jussu.***

IN omni hujus regni Ecclesia Parochiali & Capella Liber ex pergamento Parochianorum sumptibus comparabitur, in quo conscribi volumus diem & annum ejusque Baptismatis, Matrimonii, & Sepulture, quæ infra eandem Parochiam contigerint, ex quo lex in eam partem primum lata est, (quatenus veterum registorum copia haberi potest) præcipue verò ab initio Regni Serenissimæ Reginæ nuper defunctæ. Ad quem Librum tutius asservandum Oeconomi (communibus Parochianorum impensis) cistam crassam & firmam curabunt confici, cum tribus fexis & clavibus, quarum una penes Ministrum, reliquæ dæ penes Oeconomos separatim custodientur; ita ut nec Ministro liceat sine Oeconomis, neque Oeconomis, nisi Ministro adhibito, Librum prædictum de cista promere. Singulis verò in posterum Diebus Dominicis, statim post finitas matutinas vel vespertinas preces, Minister & Oeconomi Librum illum membranaceum de cista prædicta fument, ac Minister in præsentia Oeconomorum in eodem inscribet omnium personarum nomina, quotquot præcedente hebdomade infra eandem Parochiam Baptizata, (adjectis item parentum nominibus, & cognominibus) vel Matrimonio conjunctæ, vel sepultæ fuerint; singulorum etiam die & anno specificatis. Quo facto dictum Librum in cistam, ut prius, recondent; ac Minister & Oeconomi singulis ejusdem Libri paginis, (postquam inscriptionibus ejusmodi impletæ fuerint) nomina sua subscribent. Porro Oeconomi semel omni anno, idque infra terminum unius mensis post Beatæ Virginis Annunciationem, ad Episcopum Diocesenum vel ejus Cancellarium transmittent verum registrum sive scripturam eorum omnium nomina continentem, qui infra suam Parochiam anno proximè elapso, & ad dictum Annuntiationis diem terminante, vel Baptizati, vel Nupti, vel Sepulture traditi fuerint; die ac mense, quibus singula gesta sunt, sigillatim adscriptis, cum ipsius etiam Ministri, ac Oeconomorum subscriptionibus, ut illud in ejusdem Episcopi Archivis possit fideliter custodiri; quod registrum sive certificatorium absque feodo recipietur. Quod si Minister aut Oeconomi in præmissorum executione remissiores fuerint, tùm Episcopo vel ejus Cancellario licebit;

ebit eisdem convenire, & contra eos tanquam nostrarum Constitutionum contemptores procedere.

71. Ministri Concionum & Cœnæ Dominicæ publicam religionem in privatas aedes invehere prohibiti.

Nullus Minister in cujusquam privatis ædibus vel concionabitur, vel Sacramenta administrabit, nisi tempore necessitatis, cum quis vel per imbecillitatem Ecclesiam adire non valens, vel morbo gravi & periculofo conflictatus, sacrosancti fieri particeps Sacramenti expetiverit; sub poena suspensionis pro delicto primo, & excommunicationis pro secundo. Proviso, illas aedes hic pro privatis censi, in quibus nulla existit capella consecrata, ac legibus hujus regni Ecclesiasticis approbata. Proviso etiam sub poenis supradictis, nequis Capellanus vel concionem habeat, vel sacram Communionem alibi administret, quam in Capellis ædium prædictarum, idque raro admodum faciat in diebus Dominicis & Festivis, ut Domini & Magistri illarum ædium (cum suis familiis) in Ecclesiis suis Parochialibus aliàs convenire possint, ibidemque unâ vice ad minus singulis annis communicare.

72. Ministri publica jejunia, prophetias appellatas, & exorcismos privato ansu celebrare prohibiti.

Nullus Minister aut Ministri nisi mandatum & licentiam Episcopi Diocesani prius impetraverint, ipsius manu & sigillo communitam, solennia ulla jejunia sive publicè, sive in privatis ædibus indicent, aut celebrabunt, vel etiam eisdem scienter intererunt (exceptis iis, quæ aut jam legibus instituta sunt, aut publica autoritate in posterum instituentur) sub poena suspensionis pro delicto primo, excommunicationis pro secundo, & depositionis pro tertio. Nec quisquam Minister præsumet, absque licentia (ut dictum est) impetratâ, condicere, aut celebrare ullos conventus pro concionibus, quæ vulgò Exercitia, aut Prophetiæ à nonnullis nuncupantur, in oppidis mercatoriis, aut alio quovis loco sub poenis supradictis; nec sine simili licentia tentabit sub quolibet prætextu sive possessionis, sive obfessionis, per jejunium & præcationes, dæmonia seu spiritus malos ejicere, atque expellere, sub poena imposturæ imputandæ, & depositionis à Ministerio sacro.

73. Ministri conventicula privata conciliare prohibiti.

Quoniam conventicula & clandestina Presbyterorum & Ministrorum conciliabula Ecclesiæ, in qua vixerint, incolumitati perniciosa merito semper sunt existimata: statuimus & ordinamus, ut nulli deinceps Presbyteri, sive Verbi Divini Ministri, vel alii quicunque in privatis ullis ædibus, vel alio quovis loco seorsim conveniant, consilium capturi de quavis re, aut ratione per ipsos vel ipsorum suasu ac consilio per alios ineunda, quæ ad Doctrinæ in Ecclesia Anglicana stabilitæ, vel Libri publicæ Liturgiæ præjudicium, aut derogationem ullatenus spectare possit, sub poena excommunicationis ipso facto subeunda.

74. Ministris in vestitu gravitas præcepta.

Veræ, antiquæ, ac florentes Christi Ecclesiæ, cum semper inprimis studeant, ut ipsorum Prælati & Clerici tam in externo honore, quam interna reverentia propter Ministerii sui dignitatem habereantur, consultum putarunt, ut iidem, congrui & decentis alicujus habitus certa & præscripta forma utentes, in omnibus locis, & conventibus tam intra, quam extra Ecclesiam à populo discerni possent, ac internosci, ut ea ratione honorem, & existimationem specialibus omnipotentis Dei Nuntiis & Ministris debitam consequerentur. Nos ergo venerandum illorum judicium, veteremque Ecclesiæ Anglicanæ consuetudinem sequuti (omnino nobis pollicentes fore, ut à factiosis quibusdam affectata in vestitu novitas progressu temporis evanescat) statuimus & ordinamus, ut omnes Archiepiscopi & Episcopi consuetum ordinum suorum habitum non intermittant. Similiterque ut omnes Decani, Collegiorum Præfecti, Archidiaconi, & Præbendarii Cathedralis & Collegiatæ cujusque Ecclesiæ (mode in sacris ordinibus constituti) Doctores in Theologia, Jure Civili, & Medicina, Baccalaurei in Theologia, Magistri Artium, & Baccalaurei in Jure Civili (siquidem Ecclesiasticum aliquod Beneficium obtinent) togis cum collaribus erectis manicisque ad manum contractioribus, vel laxioribus (prout in Academicis usitatum est) una cum Caputiis, vel Linpapiis ex serico, & pileis quadratis de more utantur: & ut alii omnes Ministri ad idem munus admissi, vel admittendi, prædicto vestitus genere (exceptis tantum Linpapiis) consuetim induantur. Pari ratione ulterius decernimus, ut Ecclesiastici omnes superius nominati in itinere usitatus gerant pallia cum manicis indutis, (quæ vulgò Presbyterorum pallia appellantur) sine simbriis, limbis, tibulis oblongis, aut scissuris. Nullus item, in quocunque ordine Ecclesiastico positus, pileolo ullo lineo acupicto utetur, sed simplice tantum ex nigro

serico, tramoserico, aut holoserico. In qua vestitus forma, particulatim à nobis hîc descripta, non id agimus, ut ullam vestibus ipsis sanctimoniam, aut præcipuam dignitatem tribuamus, sed ut gravitas, decorum, atque ordo (uti diximus) per omnia conserventur. Cæterùm in privatis ipsorum domiciliis, ac Musæis decentis cujuslibet & scholastici vestitus usum, (modo ne scissuris aut puncturis variegati) dictis personis Ecclesiasticis permittimus; proviso, uti ne in publicum nisi * promissis vestibus induiti prodeant, nec tibialia gerant colorata. Tenuioribus verò five Beneficiatis five Curatis, qui talarium togarum sumptibus non sufficiunt, liberum erit togis uti curtioribus, ad formam prædictam comparatis.

75. Vita sobrietas Ministris præcepta.

Ministri œnopolia, aut cauponas (nisi propter congruas ipsorum necessitates) non frequentabunt, nec in iis cibum capient, aut ditent. Nec verò sordidæ alicui aut illiberali operæ assuescent, nec potationibus, & crapulæ se dedent, tempusve interdiu, vel noctu otiosè transigent in alea, chartis pictis, tesseris, aliisve ludis illicitis exercitati; sed horis omnibus opportunis vel Scripturis legendis, aut audiendis incumbant, vel alii cuiuspiam studio aut exercitio laudabili vacabunt; ea semper facientes, quæ ad probitatem & virtutem spectent, seduloque operam dantes, ut Ecclesiam Dei promoveant, memores nimirum, debere se reliquis omnibus vitæ innocentia præluce, populoque universo ad vitam rectè, & piè instituendam exemplo esse; sub poena sanctionum Ecclesiasticarum, quas pro delicti qualitate severius illis infligendas præcipimus.

76. Ministris à vocatione sua resilire interdictum.

Nullus in Diaconi aut Presbyteri ordinem semel admissus quovis deinceps tempore ab eodem volens recedet, nec in vitæ suæ instituto pro Laico se geret, sub poena excommunicationis: eorumque omnium nomina, siqui vocationem suam taliter abjicient, per Oeconomos Parochiarum, in quibus habitant, ad Episcopum Diocesenum, vel loci Ordinarium Episcopali jurisdictione præditum deferentur.

De Pædagogis sive Ludimagistris.

77. *Publicè vel privatim injussu Ordinarii docere prohibitum.*



Emo sive in Schola aliqua publica, sive in privatis ædibus pueros docebit aut erudiet, nisi qui ab Episcopo Diœcesano vel loci Ordinario Licentiam ejusdem manu & sigillo roboratam obtinuerit; quique tùm propter eruditionem, & dexteram in docendo facultatem, tùm etiam propter morum gravitatem, & integritatem, ac verum sincera religionis intellectum aptus & idoneus reperietur: & denique qui primo & tertio Articulis (suprà memoratis) integris, ac secundi duobus prioribus membris subscripserit.

78. *Curati ad docendum habiles ab Ordinario aliis præferendi.*

IN omni Ecclesia Parochiali, vel Capella in qua Curatus extiterit, qui in Magisterii aut Baccalaureatus gradu constitutus, vel aliàs habilis ad docendum sit, & ad augenda victus sui subsidia, puerosque in principiis rectæ fidei instituendos, operam munusque illud docendi lubens velit suscipere; statuimus & ordinamus, ut nulla Facultas sive licentia ad pueros illius Parochiæ, in qua talis Curatus existet, erudiendos cuivis nisi dicto Curato per loci Ordinarium concedatur. Provisio semper, quòd præsens Constitutio ad Parochiam aliquam vel Capellam, in oppidis ruralibus sitam, in qua schola publica fundata fuerit, minimè pertinebit: quo casu consentaneum ducimus, Licentiam ad Grammaticam ibidem docendam nemini concedi, præterquam publicæ illius scholæ Magistro.

79. *Ludimagistrorum officia.*

Ludimagistri omnes pueros suos Catechismum vel ampliorem, vel breviorẽ publicã auctoritate hæcendũ editum Latine, aut Anglicè pro captu puerorum edocebunt: ac quoties infra parochiam in qua docent, concionem aliquam sacro quolibet & Festivo die haberi contigerit, discipulos suos adducent ad Ecclesiam, in qua dicta concio fiet, curabuntque

ut ibidem quietè & modè se contineant, eosque inde reverbos tempore aliquo congruo figillatim ad examen revocabunt, quid ex dicta concione didicerint. Aliis autem diebus, talibus sententiis ex sacra Scriptura haustis eosdem instruent, ac instituent, quales ad eorum mentes pietate imbuedas maximè utiles, & idoneæ videbuntur. Dicti etiam Ludimagistri Grammaticam autoritate Henrici Octavi editam, & deinceps Edwardi Sexti, & Regina Elizabethæ felicissimæ memoriæ temporibus continuatam & non aliam prælegent aut docebunt. Quod si quis Pædagogus post factam (ut supra) subscriptionem, & Licentiam sive facultatem obtentam, in quolibet præmissorum deliquerit, & contra aliquid, cui pridem subscripserat, dicere, scribere, aut docere compertus fuerit, si interposita Ordinarii admonitione se non correxerit, à docendi munere de cætero submoveatur.

De Ecclesiis, & rebus Ecclesiasticis.

80. Libri sacri in Ecclesiis parandi.

Eccliesiarum & Capellarum omnium Oeconomi & Inquisitores Librum publicarum Precum, nuper in paucis explanatum ex autoritate Regia (juxta leges & Majestatis suæ hac in parte Prærogativam) sumptibus Parochianorum comparabunt, idque (quantum commodè poterunt) maturè & celeriter, ita ut terminum duorum mensium ad summum post Constitutiones hæc promulgatas nequaquam excedant. Et siquæ Ecclesiæ vel Bibliis amplissimi voluminis, vel Homiliarum libris publica autoritate approbatis adhuc carebunt, præfati Oeconomi similiter efficient, ut dicti libri Parochianorum impensis infra tempus idoneum coemantur.

81. Baptisteria in Ecclesiis paranda.

Propterea cautum est prisca quadam Constitutione, hodie in quibusdam partibus neglectius habita: statuimus & ordinamus, ut in omni Ecclesia & Capella, ubi Baptismus administrari consuevit, Baptisterium ex lapide in loco antiquitatis usitato statuatur: in quo duntaxat Ministris licebit infantes publicè Baptizare.

82. Mensæ in sacra Cœnæ usum in Ecclesiis paranda.

Cum nobis minimè dubium existat, quin omnibus hujus regni Ecclesiis prospectum sit de mensis congruis & decentibus ad Cœnæ Dominicæ celebrationem; statuimus & ordinamus, ut eadem Mensæ convenienter & decorè conserventur, & subinde reficiantur, ac tempore divini cultus operiantur tapete ex serico, sive ex alia materia, quæ per loci Ordinarium (sicubi de ea quæstio oriatur) congrua & decora judicabitur; ipso autem administrationis tempore panno lineo mundo (prout tali mensæ convenit) vestiantur, suoque certo loco consistent, nisi cum Sacramentum erit administrandum, quo quidem tempore in Ecclesia, vel ejusdem Cancellò ita constituantur, ut tùm Minister inter precandum & administrandum commodius possit à Communicantibus exaudiri, tùm Communicantes etiam convenientius & majore numero à Ministro Sacramentum percipere. Insuper statutum & decretum sit, ut Decalogus pingatur in Orientali cujusque Ecclesiæ & Capellæ parte, unde à populo commodissimè cerni & legi possit, ac aliæ lectæ scripturarum sententiæ in earundem parietibus passim in locis opportunis describantur. Similiter etiam ut sedes congrua Ministro construatur, in qua Divinas preces recitet: atque hæc omnia Parochianorum sumptibus perficiantur.

83. Pulpita idonea in Ecclesiis paranda.

Ecclesiarum Oeconomi, & Inquisitores in suis respectivè Ecclesiis Pulpitum conveniens & decorum communibus Parochianorum impensis fieri providebunt, quod in Ecclesiæ loco idoneo pro arbitratu Ordinarii (siquid ambigi de eo contigerit) constituetur, in Divini verbi prædicationem decenter ibidem asservandum.

84. Cistæ ad eleemosynarum custodiam in Ecclesiis comparanda.

Ecclesiarum Oeconomi, ac Inquisitores infra tres menses post harum Constitutionum promulgationem, sumptibus Parochianorum comparabunt, nisi forsan jam comparatam habeant, cistam validam & firmam cum fissura in suprema parte ejusdem, & tribus clavibus, quarum una à Rectore, Vicario, vel Curato, reliquæ duæ ab Oeconomis pro tempore existentibus separatim custodientur. Quæ cista disponetur in locum maximè opportunum, ad Parochianorum eleemosynas pro pauperibus ejusdem Ecclesiæ excipiendas. Quinetiam Rectores, Vicarii & Curati non cessabunt Parochi-

Parochianos suos invitare, hortari, & jugiter incitare, tum verò præcipuè cùm testamenta sua conficiunt, ut huic cistæ pro ipsorum facultatibus largiantur; eisdem insinuando, quod cùm hæcenus multas opes (præter Dei mandatum) in superstitiosos usus studiosè impenderit, multo propensiores esse debeant (hoc præsertim tempore) ad egenos, & pauperes sublevandos; cùm non ignorent, misericordiam in pauperes sacrificium Deo gratum & acceptum esse, & quicquid in eorum subsidium & levamen datur, Christo dari, Christumque ejusmodi dona in eam partem accipere, ut illa sit benignè remuneraturus. Quas eleemosynas & pias populi largitiones per singulos annos, vel tres menses, aut sæpius (pro causarum vel temporum conditione) custodes clavium, præsentè maxima Parochianorum parte, vel sex illorum præcipuis, de cistâ proferent, ut inter vicinos suos maximè indigentes verè & fideliter possint distribui.

85. Ecclesiæ factæ testæ conservandæ.

Ecclësiarum Oeconomi, & Inquisitores diligenter prospicient, ut Ecclesiæ suæ probè & congruè reparentur, & sic perpetuò custodiantur; ut fenestræ bonè vitratæ ac pavimenta plana & æquabilia existant, adeoque omnia honestè, & decorè in eisdem servantur, absque pulvere, aut ullo sitis aut sordium genere, quod ingratum, aut indecorum esse possit, prout domo Dei imprimis convenit, & in Homilia quadam hujus argumenti præcipitur. Pari diligentia providebunt, ut cœmeteria debite reparata, munita, & septa custodiantur sive muris, sive vacerris, sive palis (pro loci consuetudine) eorum impensis, ad quos jure pertinebit. Imprimis verò curabunt, ut in omnibus populi ad rem Divinam conventibus pax & quies religiosè conservetur, omnesque quotquot excommunicationis vinculo publicè & notoriè sunt innodati, ab Ecclesiæ liminibus arceantur.

86. Ecclesiæ de tertio in tertium annum perlustrandæ, & earum defectus Regiis Commissariis intimandi.

Omnis Decanus, Decanus & Capitulum, Archidiaconus, aut alius quilibet, cui visitationes Ecclesiasticas obeundi jus & potestas ex compositione, lege aut præscriptione competit, unoquoque triennio Ecclesiæ omnes suæ jurisdictioni subjectas semel perlustrabit, vel saltem perlustrari faciet; & singulis annis infra eundem terminum Regiis Commissariis pro causis Ecclesiasticis subinde denunciabit, quos defectus reparatione indigentes in dictis Ecclesiis, aut earum aliquâ compererint, appositis eorum nominibus & cognominibus, qui in singulis sint culpabiles. Quâ informatione accepta, prædictos Commissarios rogamus, ut ejusmodi personas coram se citatas, talis cujusque Ordinarii, qui informationes præfatas fecerit, justis & legitimis decretis parere compellant.

87. *Terrarum & peculiarum ad Ecclesias spectantium inventaria conficienda, & in Episcoporum archivis asservanda.*


Archiepiscopus, & Episcopi omnes in sua quisque Diœcesi (quantum in ipsis erit) efficient, ut justum Inventarium, sive Terrarium omnium Glebarum (quas vocant) fundorum, pratorum, hortorum, pomarium, ædium, peculiarum, utensilium, tenementorum, & portionum, decimarum, extra suas Parochias positarum, quæ ad Rectoriam, Vicariam, vel Ruralem quamlibet Præbendam noscuntur spectare, per singulas Parochias ex inspectione proborum hominum per Episcopum designandorum (quorum Minister unus erit) in scriptis redigatur, ac in suis Archivis ad perpetuam rei memoriam asservetur.

88. *Ecclesiarum religio prophanis usibus non polluenda.*

Eccliesiarum Oeconomi, & Inquisitores, vel Assistentes nequaquam patientur ludôs scenicos, convivia, epulas, cœnas solennes, invitationes publicas, symposia, Curias sæculares, Visus Franci Plegii, Juratus Laicos, Lustrationes militum, vel prophanum ullum usum sive ritum in Ecclesiis, capellis aut cœmeteriis suis fieri, aut celebrari; neque etiam campanas superstitiosè pulsari in illis Festivitatibus, aut earum Vigiliis, quæ in libro publicæ Liturgiæ sunt antiquatæ vel alio quovis tempore, nisi ex causâ idonea tam per ipsos, quàm per Ministrum approbata.

De Ecclesiarum Oeconomis, & Inquisitoribus, sive Assistentibus.

89. *Oeconomorum electio, & rerum Ecclesiasticarum procuratio.*

mnes Ecclesiarum Oeconomi, sive Inquisitores Parochianorum & Ministri sui unito consensu (siquidem id fieri possit) eligentur. Qui si in tali electione dissenserint, tum Ministro licebit unum eligere, Parochianis alterum; nec quisquam pro Oeconomo habendus erit, nisi quem ejusmodi consensus sive conjunctus, sive divisus elegerit: neq; iidem etiam in officio suo ultra annum, nisi de integro ad modum prædictum electi permanebunt. Omnesq; Oeconomi ad dicti anni terminum vel saltem infra ejusdem termini mensem unum pecuniæ

cuniarum tum acceptarum tum expensarum, sive in reparationes, sive in alios quoscunque Ecclesiarum usus veram & particularem rationem Ministris & Parochianis reddent: quin etiam Officio suo abeuntes Parochianis cedent quicquid pecuniarum, aut alterius rei cujuscunque ad Ecclesiam sive Parochiam jure pertinentis in ipsorum manibus residuum supererit, ut per eos in succedentium Oeconomorum custodiam per billam indentatam transferatur.

90. Inquisitorum sive Assistentium electio, eorumque cum Oeconomis officii communitas.

Eccliesiarum omnium Oeconomi, sive Inquisitores, adhibitis in singulis Parochiis duobus, tribus, aut etiam pluribus discretis hominibus, qui per Ministrum, & Oeconomos (siquidem inter eos convenire poterit, alii per loci Ordinarium) pro Assistentibus eligentur, sedulo invigilabunt, ut Parochiani omnes Ecclesias suas diebus Dominicis & Festivis debite frequentent, atque in iisdem per integrum tempus rei sacræ perdurent: quo item tempore neminem in Ecclesia ejusdemve porticu aut cœmeterio deambulare, vel otiosi, aut garruli patientur: Siquos autem compererint remissius aut negligentius Ecclesiam adire (nulla magna aut ardua absentiarum causa constante) eosdem serio admonebunt, & (nisi debite admoniti se emendaverint) ad loci Ordinarium deferent. Horum autem Oeconomorum, & Inquisitorum vel Assistentium annuam electionem in Paschali hebdomade celebrandam decernimus.

De Ostitariis sive Clericis Parochialibus.


91. Clericos Parochiales eligendi juxta Ministro cedit.

Nullus in Parochialis Clerici (quem vocant) locum vacantem infra Civitatem Londinensem vel alibi infra Provinciam Cantuariensem eligetur, nisi per Rectorem aut Vicarium, vel defectu Rectoris aut Vicarii, per ejusdem Ecclesiarum Ministrum pro tempore existentem: quam electionem dictus Rector, Vicarius, aut Minister subsequente die Dominico tempore Divinorum Parochianis suis denunciabit. Omnis autem ejusmodi Clericus Parochialis annos ad minus viginti natus erit, & de vita probabili, ac idonea legendi, scribendi, & cantandi (quoad ejus fieri potest) scientia dicto eligenti cognitus. Idemque Clerici taliter electi stipendia sua antiquitus consueta, absque dolo aut diminutione, vel ab Oeconomis

normis (ad tempora hæcenus usitata) vel ex propria collectione percipient, juxta Parochiæ cujusque ritum, ac consuetudinem maximè inveteratam.

De Curiis Ecclesiasticis ad Archiepiscopi jurisdictionem spectantibus.

92. *Testamentorum probatio, juxta Bonorum Notabilium summâ constante, Prærogativarum Curie duntaxat competat.*

um multi hæcenus per Apparitores Curiarum tùm inferiorum, tùm Prærogativæ Archiepiscopalis graviter distracti, & variè vocati & compulsi fuerint, super probatione testamentorum, & Administrationis bonorum in causa intestati petitione, variisque inde laboribus, molestiis, & expensis superflue gravati fuerint, & fatigati: statumus & ordinamus, ut omnis Cancellarius, Commissarius, Officialis, aut alius quicumque jurisdictionem Ecclesiasticam exercens, singulos ad Curiam suam super testamenti Probatione vel Administrationis bonorum negotio citatos, aut etiam ultro advenientes primò & ante omnia juramento oneret, num sciant, vel speciali aliqua causa permoti firmiter credant, defunctum (de cujus testamento, vel bonis agitur) bona aliqua, aut debita idonea in alia quavis Dioecesi vel Dioecesibus, aut in peculiari alia jurisdictione infra eandem Provinciam sita, quam in qua obiit, usque ad valorem quinque librarum, tempore vitæ & mortis suæ habuisse. Et si talis citatus, vel sponte accedens super juramento suo affirmaverit, se scire, vel (ut præfertur) firmiter credere, quod ejusmodi defunctus bona, vel idonea debita in alia aliquâ Dioecesi, vel Dioecesibus, vel in peculiari alia jurisdictione infra eandem Provinciam, ad valorem prædictum habuerit, eademque particulariter expresserit, ac declaraverit: tùm statim eum dimittet, nec vel testamentum talis defuncti probare, vel Administrationem bonorum sic ab intestato decedentis concedere, neque alias expensas, quam pro citatione debitas, vel etiam pro aliis processibus contra eundem super ipsius ulteriore forsitan contumacia adhibitis, ab eo exigere præsumet, sed hoc negotium ad Prærogativam Archiepiscopalem ejusdem Provinciæ spectare, aperte, desertèque profitebitur; quinetiam partem ipsam monebit, & hortabitur, ut apud Judicem dictæ Prærogativæ testamentum illud probet, vel Administrationem talium bonorum petat, & coram ipso ejusmodi Probationem

sive Administrationem, sigillo Curiae Prærogatarum munitam, infra quadraginta dies continuos exhibeat. Quod si quis Cancellarius, Commisarius, Officialis vel alius Ecclesiasticam jurisdictionem exercens, vel eorum Registrarius aliquis contra fecerit; ab executione Officii sui ipso facto suspensum se noverit, nullatenus absolvendum, donec omnes pecuniarum summas, contra tenorem præmissorum per dictam partem expensas, eidem restituerit; talisque sive testamenti Probatio sive Administrationis concessio quæcunque ipso jure pro nulla habeatur. Registrarius etiam cujusque Judicis inferioris Apparitorem Curiae Prærogativæ (semel duntaxat singulis mensibus ad se venientem) sine omni difficultate certioram reddet, quos Executores vel Administrationem petentes Judex suus infra mensem proximè tunc præcedentem (ob incompetentiam suæ in hac parte jurisdictionis) ad Curiam Prærogativæ dimiserit; idque sub pœna mensuræ suspensionis ab exercitio Officii, pro singulis ejusmodi delictis. Provisio semper, quod præsens Constitutio, vel aliquid in eadem contentum, compositioni ulli, quæ inter Archiepiscopum, & Episcopum quemvis, vel alium Ordinarium intercesserit, neutiquam præjudicabit: nec etiam Judici cuivis inferiori, qui ullam testamenti Probationem, vel bonorum Administrationem alicui tam ex dicta inferiore Curia, quam ex Curia Prærogativæ sponte & consulto eandem petenti concesserit. Provisio itidem, quod siquem in itinere mori contingat, bona illa, quæ tunc temporis penes se habuerit, testamentum ipsius vel bonorum Administrationem Curiae Prærogatarum nequaquam subijcient.

93. Testamentorum probatio, jussu Bonorum Notabilium summâ non comparente, Ordinariis vindicatur.

Statuimus insuper & ordinamus, nequis Judex Prærogativæ Archiepiscopalis ad præmissorum aliquod quemlibet ex Officio citet, aut citari faciat, nisi eidem prius consiterit, defunctum tempore vitæ & mortis suæ bona vel catalla in aliqua alia Diœcesi vel Diœcesibus, vel etiam peculiari jurisdictione, infra eandem provinciam sita, quam in qua fato cessit, ad summam quinque librarum ad minus habuisse. Nam qui minorem aliquam summam hoc casu habet, eundem *Bona Notabilia* non habere per præsentem decernimus, & declaramus. Provisio, quod hæc clausula, in hac, & in præcedente Constitutione expressa, ad illas Diœceses nullatenus extendatur, in quibus ex compositione vel consuetudine *Bona Notabilia* majore summa definiuntur. Quod siquis Judex Prærogativæ, aut ejus Deputatus, vel eorundem Registrarius, aut Apparitor aliquem secus, quam ut præmissum est, citaverit, aut citari vel moneri ad Curiam suam fecerit,

fecerit, eundem expensas parti sic citatæ vel monitæ refundere volumus, & acta ejusdem ipso jure vacua & pro nullis habenda pronunciamus. Quas expensas si vel Judex, vel Registrarius vel Apparitor taliter rependere detrectaverit, ab executione officii sui, donec illud præstiterit, suspendetur.

94. *In Curias de Arcubus, & Audientiæ extra proprium territorium (nisi consentiente Episcopo Diocesano) nemo citandus.*

NEQUE Decanus de Arcubus, neque Officialis Consistorii Archiepiscopalis, neque Judex Audientiæ posthac nomine vel suo, vel Archiepiscopi Cantuariensis sive ex officio sive ad instantiam partis originaliter citabit, monebit, aut quoquo modo compellèt, vel citari, moneri, aut compelli faciet aliquem, qui particularem dicti Archiepiscopi Diocesis, vel peculiare ejusdem jurisdictiones non inhabitat; ad comparandum coram ipsis vel ipsorum aliquo, super causâ vel re quacunque ad cognitionem Ecclesiasticam pertinente, absque Diocesani sui licentia priùs impetrata (extra casus speciales in Statuto, Anno 23. Henr. 8. cap. 9. diserte exemptos, & reservatos.) Quod si quis dictorum Judicum contra fecerit, is pro singulis ejusmodi delictis ab Officii sui exercitio per tres menses suspendetur.

95. *Duplices Querelæ, nisi justî gravaminis factâ fide, in Curia Archiepiscopi non concedendæ.*

TAMETSI pristinæ Constitutiones Ecclesiæ Anglicanæ duorum mensium tempus Episcopis indulerint, infra quod de sufficientia & qualitate cujusque Ministri, qui ipsi præsentatus esset, in Beneficium aliquod instituendus, inquirere & plenius informari posset: nos tamen, quibusdam incommodis occurrere volentes, spatium illud bimestre ad terminum viginti & octo dierum per præsentés contrahimus, & abbreviamus. Cujus contractionis intuitu, statuimus & ordinamus, ut nulla *Duplex Querela* ex Curia ulla Archiepiscopi ad instantiam Ministri cujusunque concedatur, nisi priùs jurejurando fidem fecerit, quòd præfatus terminus viginti & octo dierum ad minus effluxerit, ex quo dictam sui ipsius præsentationem Episcopo exhibuerit, & Episcopus se taliter præsentatum instituere recusaverit, vel nisi cautionem fidejussoriam sufficientem interposuerit, se assertionem illam veram esse legitime probaturum: sub poenâ suspensionis semestris ab Officii sui exercitio singulis talem actionem sive Duplicem Querelam concedentibus, per Archiepiscopum toties quoties denunciandâ:

ac etiam nullitatis ad omnem juris effectum cujusque Duplicis Querelæ sic indebitè procuratæ. Provisio semper, quod infra prædictum tempus viginti & octo dierum Episcopus alium nullatenus instituet, in præjudicium partis ita præsentatæ, idque sub pena nullitatis.

96. Inhibitiones in causis instantiæ absque Advocati subscriptione non concedendæ.

UT Episcoporum jurisdictiones illasæ. (quantum fieri potest) conserventur, ac ut hujus regni subditis melius consulatur, ne frivolis aut injustis litibus de cætero fatigentur, ordinatum & provisum est, quod nulla deinceps Inhibitio, ex quacunque Curia Archiepiscopi Cantuariensis ad instantiam partis emanabit, sine subscriptione Advocati ibidem exercentis, id quod gratis & absque feodo aut salario ab eodem fiet; nisi forte is qui causam prosequitus fuerit, pro ipsius in eadem consilio, aliquid ei ulterius pro-gaverit. Pari ratione decretum sit, ne ad instantiam alicujus partis, ulla emanet Inhibitio ab Episcopo, aut ejus Cancellario contra Archiepiscopum, vel quemvis alium Ecclesiasticam jurisdictione utentem, absque Advocati (ut præfertur) subscriptione. Quod si forsitan in Curia alicujus Episcopi nullus extiterit Advocatus, tunc subscriptio Procuratoris ibidem exercentis sufficiet.

97. Inhibitiones in causis correctionis, nisi gravamine Judicis prius cognito, non concedendæ.

STatutum insuper & decretum sit, ut nulla deinceps Inhibitio concedatur, per occasionem alicujus decreti Interlocutorii, aut in quacunque causa correctionis, nisi sub forma præcedente: & ulterius quod ante emanationem istiusmodi Inhibitionis ipsa Appellatio, aut verum ejusdem exemplar (juramento super ejusdem veritate præstito) Judici aut ejus legitimo Deputato exhibeatur, unde & de qualitate delicti, & causâ gravaminis Judici prædicto ante Inhibitionem emissam summatim possit constare. Porro quilibet Appellans aut ejus legitimus Procurator ante Inhibitionem in causa correctionis obtentam, Judici aut suo Deputato ostendet verum transcriptum sive copiam Actorum, unde se gravatum queritur, & à quibus Appellat; aut juramentum suscipiet, se diligentiam loco & tempore opportunis præstitisse pro eisdem comparandis, nec potuisse tamen à Registrario in partibus aut ejus Deputatis, oblato salario, eadem adipisci. Si quis verò Judex, aut Registrarius Inhibitionem quamlibet (sic ut præfertur)

contra

contra formam prædictam sigillari procuraverit, aut permiserit, ab executione Officii sui per tres menses suspendatur: sin verò Procurator aliquis, aut quivis alius de ipsius mandato contra tenorem præmissorum in aliquo deliquerit (Inhibitionem sive conficiendo, sive emittendo, præmissis non observatis) ab exercitio muneris sui prædicti per annum integrum, sine spe veniæ aut restitutionis, amoveatur.

98. Inhibitiones schismaticis, nisi subscribentibus, non concedendæ.

Quoniam Legis auxilium frustra implorat, qui in legem committit; cautum sit, & provisum, ut sicubi Judex Ecclesiasticus adversus refractarios, factiosos, ac cæremoniarum contemptores, ob non servatos Ecclesiæ Anglicanæ ritus, vel ob Precum publicarum contemptum, judicialiter processerit; nullus Judex *ad quem* eorum Appellationes admittat, nisi pars Appellans (Appellationis protocollo dicto Judici per ipsum exhibito) in propria persona receperit, se omnes Ecclesiæ Anglicanæ ritus ac cæremonias, & formam publicæ Liturgiæ præscriptam bona fide observaturum, ac etiam nisi tribus articulis superius à nobis specificatis subscripserit.

99. Intra gradus prohibitos matrimonium contractum, ipso jure nullum.

Nemo matrimonium contrahet intra gradus Divino jure prohibitos, ac expressos in tabula quadam ex autoritate publica, Anno Domini 1563. edita; omniaque matrimonia taliter contracta, incesta & illegitima judicabuntur, & proinde (ut ab initio vacua, sive nulla) dissolventur, partesque ita conjunctæ per juris processum separabuntur. Tabulam autem prædictam in singulis Ecclesiis (Parochianorum sumptibus) publice proponi, atque affigi volumus.

100. Minores 21. annis absque parentum consensu matrimonium contrahere prohibiti.

Nullis liberis (qui vicesimum primum ætatis suæ annum nondum compleverint) absque consensu parentum, aut (defunctis parentibus) tutorum sive gubernatorum suorum, conjugia sive sponsalia licebit contrahere.

101. Facultates pro Bannis matrimonialibus omittendis per quos, & quibus sint concedendæ.

Nulla in posterum Facultas sive indulgentia, pro matrimonio absque trina Bannorum denunciatione (juxta Librum publicæ Liturgiæ) inter quoslibet celebrando, per quamvis personam jurisdictionem Ecclesiasticam exercentem, vel privilegia ulla Ecclesiæ suæ nomine sibi vendicantem, nisi tantum per eos, qui Episcopalem auctoritatem obtinent, vel per Commissarium ad Facultates, vel sede plena per Archiepiscopi, & Episcoporum Vicarios Generales, aut sede vacante per Custodes Spiritualitatis, vel Ordinarios Episcopalem jurisdictionem de jure exercentes, & non per alios concedetur; idque duntaxat illustris, ac claræ conditionis hominibus, suæ respectivè jurisdictioni subditis, interpolatâ etiam idoneâ & sufficienti cautione.

102. In facultatibus pro Bannorum omissione concedendis cautio interponenda, & sub quibus conditionibus.

Dicta cautio conditiones hæc complectetur. Primò quòd tempore ejusdem dispensationis concedendæ nullum existit impedimentum ratione præcontractus, consanguinitatis, affinitatis, vel alterius causæ cujuscunque de jure prohibet, quod dicto matrimonio occurrere, aut obstare possit. Secundò quòd nulla controversia, lis, seu querela mota sit vel pendeat in aliqua Curia coram ullo Judice Ecclesiastico super aliquo contractu vel matrimonio alterutrius dictarum partium cum alia quavis persona. Tertiò quòd parentum (modò sint in vivis) vel aliàs tutorum sive gubernatorum suorum expressum consensum hac in parte obtinuerunt. Postremò quòd dictum matrimonium in Ecclesia Parochiali, vel Capella, ubi contrahentium alter commoratur, & non aliàs, idque publicè in facie Ecclesiæ inter horas octavam & duodecimam curabunt solennizari.

103. Eadem conditiones ob majorem cautelam jurejurando suffultæ.

Ut omnis deinceps fraus & dolus in obtinendis ejusmodi facultatibus evitetur; statuimus insuper & ordinamus, quòd ante obtentam facultatem pro matrimonio absque Bannis celebrando, Judici constabit de expresse consensu parentum, vel parentis (eorum altero defuncto) aut tutorum vel tutoris, per juramentum duorum fide dignorum testium, quo-

rum unus vel Judici ipsi, vel alii cuiuspiam bonæ existimationis tum præfenti ac eidem etiam Judici cognito, pro tali innotescet. Et ulterius ut alter contrahentium juramentum subeat, se credere, nullum legitimum impedimentum ratione præcontractus, consanguinitatis, affinitatis, vel alterius causæ cujuscunque de jure prohibitæ obitare, nullamque litem aut controversiam in foro aliquo Ecclesiastico motam esse, quo minus dictum matrimonium, juxta tenorem ejusdem facultatis, ad effectum procedat.

104. Parentum consensus viduis contrahentibus remissus.

Quod si uterque contrahentium in viduitate constitutus pro Bannis o-mittendis dispensationem petierit, tunc clausulam prædictam, per quam parentum consensus requiritur, licebit prætermitti; ita tamen ut Parochiæ, in quibus utraque pars commoratur, in dispensatione exprimantur, atque illa Parochia nominatim designetur, in qua ejusmodi matrimonium sit postea celebrandum. Siquis verò Commissarius ad Facultates, Vic. Generalis, aut dictorum Ordinariorum aliquis in præmissis, aut quolibet præmissorum deliquerit, is pro singulis ejusmodi delictis ab executione Officii sui per spatium semestris submoveatur, & licentia sive indulgentia hujusmodi viribus vacua, & pro nulla ad omnem juris effectum habebitur, ac si omnino non fuisset concessa; partesque ejusdem virtute in Matrimonio conjunctæ poenis illis subjacebunt, quæ in nuptias clandestinas sunt constitutæ.

105. Pro conjugio dirimendo nuda partium confessio non audienda.

Quoniam Matrimoniales causæ inter graviores semper habitæ fuerint, & propterea majorem cautelam desiderant, siquando in judiciis veniant disceptandæ; præsertim cum Matrimonium in Ecclesia debite solemnizatum, quovis nomine separari, vel nullum pronunciarî postulatur: strictè mandamus & præcipimus, ut in omnibus divortiorum & nullitatis matrimonii processibus circumspicte & deliberatè procedatur, ac quantum fieri poterit, rei veritas testium depositionibus aliisque probationibus legitimis cruatur, nec soli extrajudiciali, aut judiciali & juratæ partium confessioni fides habeatur.

106. *Sententia divortii & separationis non nisi pro tribunali ferenda.*

Nullæ in posterum Sententiæ vel separationis à thoro & mensa, vel nullitatis Matrimonii prætenli ferantur, nisi publicè, ac pro tribunali, & de scientia ac consensu vel Archiepiscopi infra Provinciâ suam, vel Episcopi infra propriam Diocesiâ, Decani de Arcubus, Judicis Audientiæ Cantuariensis, aut Vicariorum Generalium, aliorumve Officialium Principalium, vel sede vacante Custodum spiritualitatis, aut aliorum Ordinariorum, quibus de jure competit, in suis respectivè jurisdictionibus, ac Curii, atque inter suæ jurisdictionis subditos tantum.

vid. Consil. 1597 107. *Separatis, eorum altero superstite, nova copula interdicta.*

IN Sententiis, quando ad separationem thori & mensæ tantum interponuntur, monitio, & prohibitio in ipso contextu Sententiæ latæ fiet, ut à partibus ab invicem dissociatis castè vivatur, nec ad alias nuptias, alterutrâ vivente, convoletur. Denique quod postremum illud firmitus observetur, Sententia separationis non antè pronunciabitur, quam qui eam postulabunt, idoneam cautionem interposuerint, se contra dictam monitionem & prohibitionem nihil commissuros.

108. *Sanctio in Judices contra præmissa delinquentes.*

Quod si quis Judex Sententiam separationis, seu Divortii tulerit, & præmissa omnia non præstiterit, per annum integrum ab executione Officii sui per Archiepiscopum, vel Episcopum Diocesânium suspendetur. Et sententia separationis, contra formam prædictam lata, pro nulla ad omnem juris effectum habebitur, ac si omninò lata non fuisset.

De Curiis Ecclesiasticis ad Episcopos, & Archidiaconos spectantibus.

109. *Peccata & scandala notoria in Curiis Ecclesiasticis denuncianda.*

SIqui per manifestum adulterium, stuprum, incestum, ebrietatem, jurandi consuetudinem, lenocinium, foederationem, vel aliam quamcunque vitæ turpitudinem aut nequitiam fratres suos offenderint; Ecclesiarum Oeconomi, & Inquisitores, sive Assistentes in proximis præsentationibus suis ad Ordinarios omnium & singulorum ejusmodi delinquentium nomina fideliter deferent, ut legum severitate pro meritis possint castigari. Tales autem notorii delinquentes ad sacram Coenam, donec mores in melius commutarent, nequaquam admittentur.

110. *Schismatici in Curiis detegendi.*

SI Oeconomi Ecclesiarum, & Inquisitores sive Assistentes de aliquo infra suam Parochiam vel alibi resciverint, qui vel Verbo Dei legendo, aut syncerè prædicando, vel Constitutionum præsentium executioni obstare conabitur, vel etiam usurpatæ ulli & extraneæ potestati, hujus regni legibus jamdiu meritò repudiatae atque abolitæ, favebit atque adhærebit; vel dogma aliquod Papisticum ac erroneum astringet, aut tuebitur; dicti Oeconomi, & Inquisitores sive Assistentes Episcopo Diocesano, vel loci Ordinario eundem detegent, & indicabunt, ut poenis & censuris per Ecclesiasticas sanctiones irrogatis coerceatur.

111. *Precum Divinarum perturbatores in Curiis detegendi.*

IN omnibus Episcoporum & Archidiaconorum visitationibus, Oeconomi, & Inquisitores sive Assistentes eorum omnium nomina verè & personalliter præsentabunt, qui inciviliter aut immodestè in Ecclesia se gesserint, vel intempestivâ campanarum pulsatione, obambulatione, garritu, aut alio quovis strepitu Concionatorem, vel Ministrum interpellaverint.

112. Puberes in festo Paschatis non Communicantes in Curis detegendi.

Eccliesiarum Parochialium, & Capellarum Ministri, Oeconomi, Inquisitores five Assistentes quolibet anno infra quadraginta dies post festum Paschatis Episcopo, vel Cancellario suo exhibebunt nomina & cognomina omnium utriusque sexus de sua Parochia, qui majores sedecim annis ad sacro-sanctam Communionem Paschate tunc præcedente non accesserint.

113. Peccata notoria Ministris jus est denunciare, privatim confessa retere, nefas.

Quoniam sæpenumero contingit, Ecclesiæ Oeconomos, & Inquisitores five Assistentes aliosque à Laicis, quibus id officii, munerisque incumbit, ut per admonitiones, reprehensiones, & delationes ad Ordinarios peccatum & impietatem coerceant, partim præ timore potentiorum, partim præ incuria, in hoc officio præstando remissiores esse quam par est, si horum temporum licentiam consideremus: statuimus & ordinamus, ut licitum deinceps sit singulis Rectoribus ac Vicariis, aut (ipsis legitime absentibus) eorum Curatis, & substitutis, cum Ecclesiæ Oeconomis & Assistentibus, reliquisque supra nominatis, in criminibus ad tempora inferius præstituta detegendis, operas suas conjungere; siquidem dicti Oeconomi & Assistentes crimina & culpas enormes in suis Parochiis notorias deferre voluerint. Quod si ii facere detrectaverint, tum licebit singulis Rectoribus & Vicariis, aut (illis ut supra absentibus) eorum Curatis ac substitutis, omnia ejusmodi crimina, de quibus dicti Officiarii habent inquirere, aut alia, quæcumque ipsis (utpote quibus præcipua cura peccati infra suas Parochias coercendi incumbit) corrigenda videbuntur, temporibus constitutis, vel aliis, ubi commodum judicaverint, ad Ordinarios suos deferre & præsentare. Provisio semper, quod si quis peccata sua occultiora alicui Ministro privatim confiteatur (conscientiam suam exonerando, quod ab illo spiritualem consolationem, & levamen percipiat) eum hac nostra Constitutione nullatenus teneri volumus; quin potius strictè illi præcipimus, ne ejusmodi aliquod crimen aut delictum fidei ac taciturnitati suæ taliter commissum cuivis personæ aliquando retegat, nisi sit ex eo genere criminum, quorum occultatio ex legibus hujus regni sit capitalis: qui contra fecerit, eo ipso irregularis esto.

114. *Recusantes per Ministros in Curiis detegendi.*

Rectores, Vicarii, vel Curati omnes quolibet anno sollicitè inquirent, quot Papistici Recusantes viri, mulieres, vel pueri ultra tredecim annos nati, quot etiam Papisticae religioni tectius addicti (qui licet in Ecclesia se praesentes sistant, Sacramenti tamen participes fieri recusant) infra suas respectivè Parochias commorentur, sive ut hospites, sive ut inquilini; eorumque omnium nomina vera (siquidem ea poterunt exquirere) vel alias, quae pro tempore usurpant (debita semper inter absolutè & ex parte Recusantes distinctione servatà) in scriptum referent, eademque quatenus norunt, creduntque sic distincta, & sua manu descripta ante festum Nativitatis Ordinariis suis fideliter exhibebunt, idque sub poena suspensionis per eosdem Ordinarios infligenda; atque sic deinceps singulis annis sequentibus, sub simili poena ante festum S. Joannis Baptistae. Insuper tenebuntur omnes Ordinarii, Cancellarii, Commissarii, Archidiaconi, Officiales, cæterique Ecclesiastica jurisdictione fungentes, quibus supra-dictae detectiones exhibitae fuerint, easdem infra mensem unum, postquam illas receperint, Episcopo suo respectivè tradere, sub poena suspensionis semestris ab omni muneris sui executione, per Episcopum (quoties hac in parte defecerint) irrogandà: qui & ipse easdem infra sex septimanas Archiepiscopo curabit offerri, per eundem infra alias sex septimanas, postquam ipse receperit, Regiae Majestati praesentandas.

115. *Ne Ministris aut Oeconomis fraudi sit criminis detectionis.*

Quò ad correctionem criminum & hominum criminis Ecclesiarum Oeconomi, inquisitores, sive Assistentes, alique id genus Officarii Ecclesiastici jurejurando obstringantur, (quemadmodum & Ministri nostra monitione tenentur) tam ipsa crimina & culpas à dictis criminosis perpetratas, quàm etiam publicam famam de iisdem sparsam & disseminatam deferre, & praesentare; unde saepe odium illis, & invidia, quandoque etiam molestia per dictos fontes eorumve amicos conflatur: monemus & hortamur omnes Judices tam Ecclesiasticos, quàm saeculares, quatenus tremendum summi Judicis tribunal respiciunt, & reverentur, ne admittant in suis Curiis ullam querelam, actionem, litis intimationem aut prosecutionem contra ullos Ecclesiarum Oeconomos, aut Inquisitores, sive Assistentes, aliosve Officiarios Ecclesiasticos, qui ejusmodi detectiones exhibuerint, nec contra Ministrum aliquem, quancunque demum personam vel culpam detulerit;

quum omnes ejusmodi delationes ad impietatis audaciam cohibendam spectent, quumque tam ex regulis charitatis, quam recti regiminis præsumendum sit, eos quicquid hac in re fecerint, non odii aut malævolentia causa, sed fidei suæ liberandæ conscientia fecisse.

116. Oeconomi ad binas tantum detegendi vices annuatim tenentur.

Nullius Parochiæ Oeconomi, vel Inquisitores, sive Assistentes accusationes, aut detectiones suas cogentur Judici cuiuspiam Ecclesiastico præsentare sapius, quam singulis annis semel, in iis utique locis, ubi non consueverunt pluries exhiberi, aut bis in Diocesi vel loco quocunque (nisi in Episcopi visitatione.) Pro quibus Parochiæ cujusque præsentationibus Registrarius cujuslibet Curia, in qua exhibendæ sunt, supra quatuor denarios in uno anno non recipiet, sub poena mensurae suspensionis à muneris sui exercitio pro singulis ejusmodi delictis. Provisio semper liberum fore cuique Ministro, Oeconomis, & Assistentibus, quoties & quando videbitur (pro causarum conditione) delinquentes deferre & accusare, similiterque cuivis pie affecto, vel etiam Judici cuilibet Ecclesiastico, super notitiâ sibi facta de enormi aliquo crimine infra suam jurisdictionem perpetrato, Ministrum, Oeconomos, aut Assistentes licebit admonere, quatenus gloriam Dei respiciunt, & correctionem peccati, ut tale crimen publicè detegant, (dum tamen justam ejus detegendi causam invenerint) ut ista ratione maturè puniri ac corrigi possit. Provisio etiam, ut pro spontaneis hisce præsentationibus nullum feudum aut salarium sub poena prædicta recipiatur.

117. Oeconomi, binis detegendi vicibus debite perfuncti, non sunt de reliquo in Curiam vocandi.

Nullus Ecclesiæ Oeconomus, aut Inquisitor, sive Assitens ad comparandum coram Ecclesiastico Judice quocunque extra tempus vel tempora præstituta citabitur, quod delictum aliquod in sua Parochia commissum, & Ecclesiasticis censuris obnoxium aliis temporibus deferre recusaverit; neque eorum quilibet post detectiones suas statis temporibus exhibitas, earum occasione deinceps in jus trahetur, nisi ex certis & manifestis indiciis constiterit, eum volentem & scientem omisisse detectionem notorii alicujus criminis aut criminum, quæ vel commissæ fuisse noverit, vel ignorare saltem non potuerit, publicâ famâ eadem laborare: vel nisi fortè iusta causa emerferit, eosdem pro detectionum priorum explanatione in Curiam

Curiam compellendi : quo casu (voluntariæ scilicet omissionis) Ordinarii contra eosdem taliter procedent, quemadmodum in causis spontanei perjurii in Curiis Ecclesiasticis commissi, hætenus lege cautum & provisum est.

118. *Anni superioris Oeconomi detectiones suas tenentur exhibere, priusquam recens electi munus suum adeant.*

Oeconomi, & Inquisitores, vel Assistentes non prius Officio suo soluti deinceps intelligentur, quam ipsorum successores juramentum suum susceperint, id quod primâ post festum Paschatis septimanâ, vel aliquâ statim sequente (pro arbitrio Ordinarii) fieri volumus. Quod tempus dicto juramento assignatum, alterum semper erit ex duobus illis anni cujusque temporibus, in quibus omnium Parochiarum Ministri, Oeconomi, & assistentes suis respectivè Ordinariis exhibebunt illorum criminum detectiones, quæ citra proximas præsentationes in suis Parochiis admissa esse compererint. Quod officium prædicti Oeconomi perficient, antequam recens electi Oeconomi & Assistentes juramentum suum præstent, neque illis ullatenus permittetur, dictas præteritorum criminum detectiones in novitiis hosce rejicere, qui munus suum vix dum ingressi, eorundem ignari esse præsumuntur : sub poena sanctionum, in eos constitutarum, qui conscientias & juramenta sua ad hunc modum audebunt eludere.

119. *Detectionum schedula fide bona, non perfunctoriè & pro forma conficienda.*

Quò melius illis incommodis occurratur, quæ ex detectionum schedulis sive billis (quas vocant) properè, & festinanter confectis (in ipsis videlicet diebus Visitationum, & Synodorum) hætenus constat evenisse : statutum est & decretum, ut quilibet Cancellarius, Archidiaconus, Commissarius, Officialis, aliique jus dicentes Ecclesiasticum, ad tempus Oeconomorum juramento præstando consuetum, itemq; Archiepiscopus & Episcopi omnes, quoties visitationes suas indicunt, Parochiarum omnium Oeconomis, & Inquisitoribus, sive Assistentibus, aut eorum aliquibus tradant aut tradi curent Libros Articulorum de quibus eosdem velint detectiones suas anno insequente ad stata tempora exhibendas instituire : in quo item Libro apponetur forma juramenti, quo statim ante singulas ejusmodi præsentationes sint onerandi : ut spatio sufficienti dato ad examinandam, & perpendendam tum juramenti sui qualitatem, tum etiam Articulorum, quibus

quibus ipsorum detectiones niti debeant, deliberatè & cum fide eandem domi suæ formare possint, ad conscientias suas, jurisjurandi religione jam obstrictas, (uti probos & pios decet) liberandas.

120. Nequa Citatio, nisi expressis citandorum nominibus, è Curia emittatur.

Nullus Episcopus, Cancellarius, Archidiaconus, Officialis aut alius quilibet Judex Ecclesiasticus Citationes ulla generales (quæ vulgò *Quorum nomina* dicuntur) ex Curia sua emanare patietur: nisi partium citandarum nomina per Registrarium, vel ejus deputatum discretè sub eisdem exprimantur; eademque citationes (cum nominibus sic inscriptis) Judicis vel ejus Surrogati subscriptione & sigillo munitæ exeant.

121. Nequis in pluribus Curia super eodem crimine cogatur respondere.

In partibus iis, ubi Episcopus & Archidiaconus sive ex præscriptione sive ex compositione ad diversa unius & ejusdem anni tempora visitationes suas obire consueverunt; ne Majestatis suæ subditi in pluribus Curia Ecclesiasticis super uno & eodem crimine (non sine gravi ipsorum molestia) possint, statuimus & ordinamus ut quilibet Archidiaconus, vel ejus Officialis infra unum mensem, post peractam eo anno visitationem, & præsentationes acceptas, Episcopum vel ejus Cancellarium sub sua manu & sigillo instruat ac informet, de nominibus & delictis eorum omnium, qui in visitatione sua fuerint detecti & præsentati, quò is super ulla causa, aut crimine ad Archidiaconum prius delata aliquem convenire deinceps absteat. Pari ratione decernimus, ut Cancellarius, infra idem tempus post finitam Episcopi visitationem, & detectiones receptas, eorum sortium nomina & delicta, quos in proxima ipsius visitatione præsentari contigerit, sua subscriptione & sigillo verificata, ad Archidiaconum, vel ejus Officialem (in prædictum finem) transmittat. Quod si dicti Officiares vel se invicem (sicut præfertur) instituire ac informare omiserint, vel post factam ejusmodi informationem, personas aut culpas in aliena visitatione detectas & præsentatas, attigerint, tunc eorum quilibet sic delinquens ab omni jurisdictionis suæ exercitio per Episcopum Diocesani eandem suspendetur, donec expensas omnes per hanc molestiam susceptas personæ gravatæ restituerit.

122. *Sententiæ pro Ministris à Beneficio vel Officio removendis, non nisi per Episcopum pronūcianda.*

Quotiescunque in Curia aliqua Ecclesiastica, ad quemlibet hujus Provinciae Episcopum spectante, contra Ministrum accusatio instituetur, Cancellarius, Commissarius, Officialis, vel quivis alius Ecclesiasticam jurisdictionem obtinens, (cujus intererit) causam omnem per processum, aliasque vias & modos adversus eum expedit, ejusque in non comparendo contumaciam primo suspensionis, tandem vero continuatam excommunicationis poena ulciscetur. Sin autem debite comparens legitimo juris processui se submiserit, tunc ubi causa maturitas Sententiam postularit, si forte delicti meritum vel deprivationem, vel depositionem à sacris ordinibus ex decreto juris exigit; nullam ejusmodi sententiam per quamlibet personam pronūciari volumus præterquam per Episcopum, adhibitis ipsius Cancellario, & Decano (si commodè id fieri potest) & aliquot Præbendariis, si prope Ecclesiam Cathedralem dicta Curia teneatur, vel Archidiacono (modo ejus facultas detur) aliisque duobus ad minus gravibus Ministris, ac eisdem Contionatoribus, per Episcopum advocandis, quando Curiam aliis in locis haberi contigerit.

123. *Actus judiciales non nisi publica, & autentica manu expediendi.*

Nullus Cancellarius, Commissarius, Archidiaconus, Officialis, aut alius quilibet Ecclesiasticam jurisdictionem exercens, actum aliquod judiciale expedit, siue Contentiose, siue Voluntarie Jurisdictionis, nisi adhibito Ordinario ejusdem Curie Registrario, vel ejus legitimo deputato; aut si is vel ii nolint aut nequeant interesse, tunc alii personis authenticis, quæ eadem acta conscribant aut expédiant, sub poenâ suspensionis ipso facto subeunda.

124. *Curiarum sigilla, unica.*

Nullus Cancellarius, Commissarius, Archidiaconus, Officialis, aut alius quilibet jurisdictione utens Ecclesiastica, plura quàm unum duntaxat sigillum citra Episcopi consensum habebit, pro omnibus, quæcunque in ipsius Officium inciderint, sigillandis. Quod quidem sigillum custodietur semper aut penes ipsum, aut penes illius substitutum legitimum, ejus vice jus dicentem, nec non infra ipsius jurisdictionem, vel saltem in urbe aut oppido

oppido ejusdem Comitatus principali commorantem. Hoc sigillum titulum ejus Jurisdictionis continebit, quam quisque prædictorum Judicum, aut deputatorum exercet.

125. *Curiarum sedes opportuna.*

OMnes Cancellarii, Commissarii, Archidiaconi, Officiales, cæterique Judices Ecclesiastici Curias suas (de mandato, vel consensu Episcopi Dioecesani) in talibus locis instituent, qui ad eos, quos in eisdem comparere oportet, excipiendos idonei, & ad laborem itineris minuendum maximè commodi videbuntur. Similiter etiam Curias suas intra horas competentes inchoabunt, ac dissolvent, ita ut quisque (quantum fieri potest) maturè & tempestivè domum suam possit repetere.

126. *Curie inferiores testamenta originalia ad Episcoporum Archiva jubentur transmittere.*

Cum Decani, Archidiaconi, Præbendarii, Rectores, Vicarii, aliique Ecclesiastici jurisdictione fungentes, omnium infra suas respectivè jurisdictiones defunctorum testamenta probandi immunitatem sibi vendicent, neque tamen cognitos ullos aut certos habeant Registrarios, vel locum publicum Registorum suorum tutæ custodiæ deputatum: unde sæpius evenierit, testamenta, jura, & legata quamplurima per dictorum Judicum mortem, aut mutationem perire ac interciderè, in maximum subditorum præjudicium ac dispendium: statuimus & ordinamus, ut singuli peculiarem ejusmodi jurisdictionem possidentes ac exercentes semel quotannis referant in publicum Archivum Episcopi Dioecesani vel Decani & Capituli, infra cujus ditionem peculiare illæ jurisdictiones extiterint, omnia testamenta originalia per ipsos infra peculiare suas jurisdictiones respectivè eo anno probata: vel verum, saltem eorundem exemplar per dictum Judicem peculiarem, ejusque Notarium examinatum, subscriptum, & consignatum. Quod si quis Judicum prædictorum in eo deliquerit, is per Episcopum Dioecesanum, vel Decanum & Capitulum, ad quos illa Jurisdictio respectivè pertinebit, omni peculiare jurisdictionis exercitio eousque privabitur, quoad hanc nostram Constitutionem debitè adimpleverit.

De Judicibus Ecclesiasticis.

127. *Judicium Ecclesiasticorum qualitas.*



Nullus in posterum ad Officium Cancellarii, Commissarii, aut Officialis, admittetur, ad jurisdictionem quamlibet Ecclesiasticam exercendam, nisi qui vicesimum sextum ad minus ætatis suæ annum compleverit, & qui in Jure Civili & Canonico eruditus existat, sitque ad minimum Magister Artium, aut in Jure Baccalaureus, ac in praxi, & causis forensibus laudabiliter exercitatus, necnon rectè affectus, & religioni studiosè deditus, de cujus vita & moribus nullus sinister sermo audiatur: ac insuper nisi priusquam talis cujusque Officii functionem, aut exercitium adeat, in Supremam Regis auctoritatem in causis Ecclesiasticis coram Episcopo, vel publicè in Curia juraverit; ac religionis Articulos in Synodo, Anno 1562. communiter conclusos subscriptione sua comprobaverit; & etiam juratus receperit se integrè & ex æquo (pro capto suo) jus redditurum, absque omni intuitu vel gratiæ, vel mercedis; quorum utique juramentorum, ac subscriptionis per Registrarium tùm præsentem actum conscribetur. Haud secus omnes Cancellarii, Commissarii, Officiales, Registrarii, alique quotquot jurisdictionis, sive ministerii Ecclesiastici locum aliquem in præsentì possident, aut exercent, citra festum Nativitatis proximè venturum, coram Archiepiscopo, aut Episcopo, vel etiam in aperta Curia sub quo, & in qua muneribus suis funguntur, eadem juramenta subire, & (prout superiùs dictum est) subscribere tenebuntur. Quòd si facere recusaverint, à munerum suorum executione eousque suspendentur, quoad juramenta præmissa, & subscriptionem, ut suprà, præstiterint.

128. *Qualitas Deputandorum.*

Nullus Cancellarius, Commissarius, Archidiaconus, Officialis, aut alius quicumque Ecclesiastica jurisdictione præditus, aliquem ad Curiam sui absentis loco tenendam quovis tempore deputabit, nisi qui gravis Minister fuerit, idemque graduatus; vel pro Concionatore publico legitime receptus, ac prope ejusmodi Consistoria Beneficiatus; vel qui in Legibus Baccalaureus, aut in Artibus Magister ad minimum extiterit, ac in Jure Civili & Canonico scientiam habuerit competentem, & de veræ religionis studio, sobrioque ac honesto vitæ cultu fuerit commendatus; sub pœna suspen-

fionis ab executione officiorum pro singulis delictis spatio trium mensium *toties quoties*. Deputatus verò qui prædictarum qualitaturn expers, audebit tamen Judicis vices in Curia tenendis (ut supra) usurpare, simili prorsus censuræ (modo & formâ præmissis) subjacebit.

De Procuratoribus.

129. *Procuratores, nisi de partis mandato authentico, causas attingere prohibiti.*



Nullus deinceps in aliqua causa Procurabit, nisi ab ipso litigante apud acta Curia fuerit constitutus, vel in ipso litis ingressu illius vero & sufficienti procuratorio fulciatur. Sufficiens vocamus, quod authentico aliquo sigillo munitur, approbatione item, aut saltem rati habitione constituentis eodem accedente. Ejusmodi verò procuratoria omnia quamprimum confici volumus, & à Procuratoribus exhiberi, ac in publicis ejusdem Curiaë scriniis per Registrarium salva custodiri. Qui ex Registrariis vel Procuratoribus secus in istorum aliquo fecerit, bimestri suspensione ab exercitio Officii sui, absque omni spe relaxationis, aut restitutionis, ferietur.

130. *Procuratores, sine Advocati alicujus consilio, causas retinere prohibiti.*

AD minuendas & consopandas lites, ac litigantium querelas tollendas, quæ Procuratorum incuria ac negligentia, vel etiam incertiâ multoties causâ cadunt; necnon ad incrementum bonarum literarum, jurisque Civilis & Canonici propagationem: juxta laudabiles consuetudines in Curia Archiepiscopi Cantuariensis hætenus observatas, statimus & ordinamus, ut nullus Procurator ibidem exercens absque Advocati alicujus consilio quamlibet causam suscipiat, ac per duos dies juridicos retineat, sub pœna suspensionis annuæ ab Officii sui executione; nec Judici potestas erit, absque expresso Archiepiscopi mandato & autoritate, hujus pœnæ gratiam allatenus faciendi.

131. Procuratores, inconsulto Advocato, in causa concludere prohibiti.

Non admittet aliquis Judex in Curiis Archiepiscopi prædictis libellum, aut aliam quamlibet materiam, sine consilio & subscriptione alicujus Advocati ad exercendum ibidem admissi: neque verò Procuratoribus licebit, in causa concludere, nisi de noticia Advocati in eadem causa adhibiti, & salariati. Siquis verò Procurator contrà fecerit, aut fieri procuraverit; vel etiam Advocatum quocunque prætextu suo fraudaverit stipendio aut salario, vel in Advocato consulendo, quid in causa fieri expediat, negligentior fuerit; eidem suspensionem semestrem à muneris sui executione, sine spe veniæ interim consequendæ, decernimus.

132. Procuratorium in causis testamentariis juramentum prohibitum.


Cum in testamentorum probationibus, administrationumque bonorum ab intestato decedentium petitionibus, juramentum per Procuratores Curiarum in animam constituentis præstitum multis patere incommodis sit perspectum; cautum deinceps esse volumus, ut quilibet Executor, vel bonorum defuncti administrationem petens, Judicem in hac parte Ordinarium, vel ejus Surrogatum personaliter adeat, & juramentum usitatum per se & non per Procuratorem aliquem præstet. Si tamen vel valetudinis, vel ætatis incommodo, vel alia causa legitima impeditus in propria persona Judicem adire nequeat: permittimus, ut (fide super impedimenti veritate per excusatorem fide dignum priùs factâ) Judex gravi alicui viro Ecclesiastico partis habitationi vicino Commissionem concedat, per quem juramentum usitatum dicto Executori vel Administrationem petenti, vice sua ministrandi eidem viro Ecclesiastico potestatem tradat, eumque roget, ut quid in præmissis fecerit, per nuncium fidelem se postea certiores reddat. Provisio semper, quòd nullus Judex, vel Registrarius, pro hujusmodi Commissionem scribenda, concipienda, aut sigillanda, ultra summam sex solidorum & octo denariorum quoquo modo accipiet, cujus dimidium Judici, & dimidium ejusdem Curie Registrario cedet.

133. *Procuratorum vox importunior in Curiis, cohibita.*

Quoniam experientia compertum est, Procuratorum vociferationes, & clamores in Curiis Archiepiscopi non modò Judicibus & Advocatis molestiam & offensionem parere; sed & astantibus causam contemptus & calumniæ adversus Curiam ipsam præbere; quò melius dignitati Judicis consulatur, causæque faciliùs & commodiùs tractentur, & expediantur: mandamus, & præcipimus, ut Procuratores in Curiis prædictis præcipuè in id intendant, ut juxta consilium Advocatorum acta per Registrarium bona fide conscribantur, ut ab omni strepitu, & verborum contentione abstineant, & modeste se gerant, ac loquentibus Judicibus aut Advocatis, vel eorum aliquo, protinùs conticescant, sub pœna silentii imponendi per duos terminos inde sequentes. Etsi eorum aliquis pluries deliquerit, neque decibitâ interpositâ admonitione se emendaverit, à prædicti muneris exercitio in perpetuum arceatur.

De Registrariis.

134. *Registrariorum excessus coerciti.*

 Iquis Registrarius vel ipsius Assignatus, aut Deputatus qualiscunque certificatoria receperit sine consensu Judicis, quem pro tribunali sedere contigerit; vel sponte omiserit præconizari facere quemlibet citatum aut assignatum ad comparandum die aliquo juridico; aut testes in diem à Judice præstitutum examinandos indebitè distulerit; aut judiciali & legitimæ monitioni Judicis non paruerit; aut si neglexerit citationes & decreta ante proximum diem juridicum exequenda, & per nuncios speciales emittenda transcribere; aut non curaverit testamenta omnia infra tempus idoneum in registrum conscribi; vel siquid falsum & ex se commentum, ac non per Judicem pronunciatum, tanquàm Judicis decretum in acta retulerit, aut in transmissione processuum ad Judicem *ad quem* aliquid falsi inferuerit, aut quicquam sive dolo malo, sive latâ negligentia omiserit; aut munera in favorem alterutrius partis in causis instantiæ, vel promotis ex officio acceperit; aut alterutrius partium litigantium à consiliis directè, vel indirectè fuerit; aut in executione Officii sui aliud malitiosè aut subdolè fecerit, unde Judex Ecclesi-

Ecclesiasticus, aut ejus Jurisdictio possit infamari: volumus & ordinamus eundem Registrarium aut ejus Assignatum & Deputatum in præmissis, aut eorum aliquo delinquentem à suo munere ac Officio per unum, duo, tres, aut plures menses (pro delicti ratione) per Episcopum Diocesenum suspendendi; publicumque aliquem Notarium per Episcopum deputari, qui (durante ejusmodi pœnâ) omnia dicti Registrarii Officium contingentia exequatur.

135. Feodorum, quæ juris Ecclesiastici administris debentur, census debet esse statarius.

Nullus Episcopus, Suffraganeus, Cancellarius, Commissarius, Archidiaconus, Officialis, aut alius Ecclesiasticam jurisdictionem quamcunque exercens, nec ullus cujuslibet Curie Ecclesiasticæ Registrarius, vel administrator quicumque dictis Officialiis vel Curis subserviens, pro qualibet causâ in illorum Curis promotâ alia aut majora feoda sive salaria deinceps recipiet, quàm ea quæ, anno 1597. Reverendissimo patri D. Joanni nuper Cantuariensi Archiepiscopo certificata, & ab eodem rata sunt, & approbata. Quod si quis Judex aut Registrarius, vel eorum Minister aliquis contrâ fecerit, pro singulis ejusmodi delictis per sex menses Officii sui exercitio privabitur. Provisio semper, quod si dubium aliquod de talium feodorum, aut eorum cujuslibet certa summa oriri contigerit, tùm ea feoda pro legitimis judicabuntur, quæ per Archiepiscopum Cantuariensem pro tempore existentem sub manus suæ subscriptione erunt approbata, nisi Statuta hujus regni hætenus edita in particulari aliquo casu alia expressè præstituerint. Provisio etiam, quod nihil salarii aut pecuniæ recipietur, vel per Archiepiscopum, vel per Episcopum, aut Suffraganeum ullum directè aut indirectè pro quolibet in sacros Ordines suscipiendo: nec quod aliqua persona vel personæ eisdem Archiepiscopo, Episcopo, vel Suffraganeo subservientes, pro membrana, scriptione, cera, sigillatione, vel alia quavis causa hoc negotium contingente, supra decem solidos percipient, sub pœnis hæc in parte lege constitutis.

136. Statarius Feodorum census in tabulas relatus publicè in Consistoriis & Archivis proponendus.

STatuimus porro & ordinamus, ut cujusque Judicis Ecclesiastici Registrarius tabulas binas, in quibus certæ singulorum feodorum summæ separatim exprimentur, publicè figi curet & proponi; unam in Consistorio, vel loco consueto, ubi dicta Curia teneri solet; alteram in suo Archivio; utramque in loco ita congruo, ut quilibet (cujus intererit) ejusdem inspiciendæ, & legendæ, vel etiam transcribendæ liberam habeat facultatem; quod ante Festum Nativitatis proximè futurum perfici volumus. Quod si quis Registrarius dictas tabulas juxta tenorem præmissorum publicè figendas non curaverit, ab executione Officii sui eoque suspendetur, quoad præmissa (modo & forma specificatis) perfecero; easque tabulas semel fixas siquando vel auferet, vel (in fraudem hujus Constitutionis) ex loco, in quo primum politæ erant, removeri, vel quovis pacto occultari patietur: tunc pro singulis ejusmodi delictis ab exercitio muneris sui per semestre spatium suspendetur.

137. Feoda pro Ordinum literis, aliisque licentiis Episcopo exhibendis, tantum dimidia (præterquam in prima Episcopi visitatione) persolvenda.

Cum non minima sit Visitationis causa & effectus, ut Episcopus, Archidiaconus, aut alius Visitans de statu, sufficientia, & facultatibus Cleri, & aliorum visitandorum perfectiorem aliquam notitiam consequatur; æquum duximus, ut quilibet Rector, Vicarius, Curatus, Ludimagister, & alius quicumque licentiatu literas Ordinum, Institutionis, & Inductionis, itemque Dispensationes, Licentias, & Facultates suas quascunque in Visitatione prima illius Episcopi, vel in proxima post ejus admissionem exhibeat, per dictum Visitantem approbandas, aut (si iusta fuerit causa) rejiciendas; & si approbatæ fuerint, per Registrarium (uti moris est) consignandas; quodque feoda in Visitationibus (intuitu præmissorum) consueti solvi, semel duntaxat tempore alicujus Episcopi integra persolvantur; in reliquis verò ejusdem Visitationibus, quamdiu in ea sede permanferit, dictorum feodorum dimidium tantum exigatur.

Apparitores.

138. *Apparitorum excessus coerciti.*

Quoniam excessibus & gravaminibus, quæ per Apparitores inferri dicuntur, remedium cupimus adhibere opportunum; censemus Apparitorum multitudinem (quantum fieri poterit) restringendam. Statuimus ergo & ordinamus, nullatenus licitum fore Episcopis vel Archidiaconis eorumve Vicariis seu Officialibus, aliisque inferioribus Ordinariis, deputare & habere plures Apparitores, jurisdictionibus suis respectivè inservientes, quàm ante triginta annos præteritos vel ipsi, vel ipsorum prædecessores habere consueverunt; qui omnes per se suum fideliter exequantur Officium, nec per nuntios aut substitutos (quocunque quæsito colore) suâ vice mandatorum executiones demandent, aut permittant, nisi ex causa à loci Ordinario priùs cognita & approbata: neque vero promotorum Officii, vel denunciatorum personas omninò sustinebunt, feodave ampliora vel majora, quàm quæ his Constitutionibus superiùs statuuntur, ullatenus exigent. Quòd si vel plures, quàm superiùs est expressum, deputati extiterint, vel illorum aliqui præmissa violaverint; deputantes, si Episcopi sint, per Superiorem moniti supernumerarios dimittant; si Ordinarii Episcopis inferiores, ab executione Officii suspendantur, donec hujusmodi deputatos amoverint; Deputati autem ipsi ab Apparitorum Officio amoveantur perpetuò, & si amoti non desistant, (tanquam contumaces) Canonicis censuris coerceantur: Provisò semper, quòd si Archiepiscopus Cantuariensis experientia compertum habuerit, Apparitorum numerum in aliqua Dicecesi redundare, tum omnem ejusmodi redundantiam dicto Archiepiscopo relinquimus, pro ipsius beneplacito minuendam.

Authoritas Synodorum.

139. *Synodus nationalis, Ecclesia representativa.*

Quifquis de cætero affirmabit, sacrosanctam hujus Nationis Synodum in Christi nomine, ac de Regis mandato congregatam, non esse repræsentativè veram Ecclesiam Anglicanam; excommunicetur; nequaquam absolvendus, priusquam resipuerit, & impium hunc errorem publicè revocarit.

140. Synodi acta tam absentes, quàm praesentes obligant.

Quisquis de cætero affirmabit, nullos sive Clericos sive Laicos, qui in eâdem sacra Synodo personaliter non convenerint, ejusdem Decretis, Ecclesiasticas causas concernentibus (quantumvis ex suprema Regiæ Majestatis autoritate conditis, & per eandem ratihabitæ) ullatenus obligari, ut quibus ipsi votum & consensum suum non præbuerint: excommunicetur, nequaquàm absolvendus, priusquam resipuerit, ac impium hunc errorem publicè revocârit.

141. Synodi authoritati derogantes, coerciti.

Quisquis de cætero affirmabit, dictam sacram Synodum, congregatam ut suprà, fuisse coetum ex talibus conflatum, qui in pios & religiosos Evangelii professores conspirabant, ac proinde tùm ipsos, tùm ipsorum acta in Canonibus sive Constitutionibus circa causas Ecclesiasticas ex Regis autoritate (ut prædictum est) condendis, ac sancendis rejici, ac condemnari debere, quantumvis eâdem per dictam potestatem Regiam, ac supremam ejusdem autoritatem ratihabitæ, confirmatæ, ac injunctæ sint; excommunicetur, haudquaquàm absolvendus, priusquam resipuerit, ac impium hunc errorem publicè revocârit.

F I N I S.

CONSTITUTIONS

AND

Canons Ecclesiastical;

Treated upon by the

ARCHBISHOPS

OF

CANTERBURY & YORK,

Presidents of the *Convocations* for the
respective Provinces of *Canterbury* and
York, and the rest of the Bishops and
Clergy of those Provinces :

And agreed upon with the Kings Majesties License
in their several Synods begun at *London* and
York, 1640.

In the year of the Reign of our Sovereign Lord *Charles*,
by the grace of God, King of *England*, *Scotland*,
France and *Ireland*, the Sixteenth.

And now published for the due observation of them, by his Maje-
sties Authority under the Great Seal of *England*.

London, Printed by *Robert Barker*, Printer to the Kings
most Excellent Majesty, and by the Assigns
of *John Bill*. 1640.

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CHARLES

By the Grace of God,
King of *England, Scotland, France and Ireland*, Defender of the
Faith, &c. To all to whom these presents shall come, Greeting.

W⁷ hereas our Bishops, Deans of our Cathedral Churches, Archdeacons, Chapters and Colledges, and the other Clergy of every Diocess within the severall Provinces of Canterbury and York, being respectively summoned and called by vertue of our severall Writs to the most Reverend Father in God, our right trusty and right

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well-beloved Councelloz, William, by Divine Providence Lord Archbishop of Canterbury, Primate of all England, and Metropolitane, and to the most Reverend Father in God, Our right trusty and well-beloved Councelloz, Richard, by Divine Providence Lord Archbishop of York, Primate and Metropolitane of England respectively directed, bearing date the twentieth day of February, in the fifteenth year of Our Reign, to appear before the said Lord Archbishop of Canterbury in Our Cathedral Church of St. Paul in London, and before the said Lord Archbishop of York, in the Metropolitane Church of S. Peter in York, the fourteenth day of April then next ensuing, or elsewhere, as they respectively should think it most convenient, to treat, consent and conclude upon certain difficult and urgent affairs contained in the said Writs; Did thereupon at the time appointed, and within the Cathedral Church of S. Paul, and the Metropolitane Church of S. Peter aforesaid, assemble themselves respectively together, and appear in several Convocations for that purpose, according to the said several Writs, before the said Lord Archbishop of Canterbury, and the said Lord Archbishop of York respectively. And forasmuch as We are given to understand, that many of Our Subjects being misled against the Rites and Ceremonies now used in the Church of England, have lately taken offence at the same, upon an unjust supposal, that they are not only contrary to Our Laws, but also introductive unto Popish Superstitions, whereas it well appeareth unto Us upon mature consideration, that the said Rites and Ceremonies which are now so much quarrelled at, were not only approved of, and used by those learned

learned and godly Divines, to whom at the time of Reformation under King Edward the sixth, the compiling of the Book of Common-prayer was committed (divers of which suffered Martyrdom in Queen Maries days) but also again taken up by this whole Church under Queen Elizabeth, and so duly and ordinarily practised for a great part of her Reign, (within the memory of divers yet living) as that it could not then be imagined that there would need any Rule or Law for the observation of the same, or that they could be thought to favour of Popery.

And albeit since those times, for want of an express Rule therein, and by subtile practises, the said Rites and Ceremonies began to fall into disuse, and in place thereof, other forraign and unfitting usages by little and little to creep in; Yet forasmuch as in Our own Royal Chappels, and in many other Churches, most of them have been ever constantly used and obserbed, We cannot now but be very sensible of this matter, and have cause to conceive that the Authors and Fomentors of these jealousies, though they colour the same with a pretence of Zeal, and would seem to strike only at some supposed iniquity in the said Ceremonies; Yet, as We have cause to fear, aim at Our own Royal Person, and would fain have Our good Subjects imagine that We Our Self are perverted, and do worship God in a superstitious way, and that We intend to bring in some alteration of the Religion here established. Now how far We are from that, and how utterly We detest every thought thereof, We have by many publick Declarations, and otherwise upon sundry occasions, given such assurance to the world, as

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that

that from thence We also assure Our Self, that no man of wisdom and discretion could ever be so beguiled as to give any serious entertainment to such brain-sick jealousies; and for the weaker sort, who are prone to be misled by crafty seducers, We rest no less confident, that even of them, as many as are of loyal, or indeed but of charitable hearts, will from henceforth utterly banish all such causeless fears & surmises, upon these Our sacred professions, so often made by Us, a Christian Defender of the Faith, their King and Sovereign. And therefore if yet any person, under whatsoever mask of Zeal or counterfeited holiness, shall henceforth by speech or writing, or any other way (notwithstanding these Our right, hearty, faithful and solemn Protections made before him, whose Deputy We are against all and every intention of any Popish Innovation) be so ungracious and presumptuous as to vent any poisoned conceits, tending to such a purpose, and to cast these devilish aspersions and jealousies upon Our Royal and godly proceedings, We require all Our loyal Subjects, that they forthwith make the same known to some Magistrate, Ecclesiastical or Civil: And we straightly charge all Ordinaries, and every other person in any Authority under Us, as they will answer the contrary at their utmost peril, that they use no palliation, connivence or delay therein; but that taking particular information of all the passages, they do forthwith certifie the same unto Our Court of Commission for causes Ecclesiastical, to be there examined, and proceeded in with all fidelity and tenderness of Our Royal Majesty, as is due to Us their Sovereign Lord and Governour: But forasmuch as We well perceive that the misleaders of
Our

Our well-minded people do make the more advantage for the nourishing of this dislemper among them from hence, that the foresaid Rites and Ceremonies or some of them, are now insisted upon but only in some Diocesses, and are not generally revived in all places, nor constantly and uniformly practised throughout all the Churches of Our Realm, and thereupon have been liable to be quarrelled and opposed by them who use them not; We therefore out of Our Princely inclination to Uniformity and peace, in matters especially that concern the holy fellowship of God, proposing to Our Self herein the pious examples of King Edward the sixth, and of Queen Elizabeth, who sent forth Injunctions, and Orders about the Divine Service, and other Ecclesiastical matters, and of Our dear Father of blessed memory, King James, who published a Book of Constitutions and Canons Ecclesiastical; and (according to the Act of Parliament in this behalf) having fully advised herein with Our Metropolitan, and with Our Commissioners authorized under Our great Seal for causes Ecclesiastical, have thought good to give them free leave to treat in Convocation, and agree upon certain other Canons necessary for the advancement of Gods glory, the edifying of his holy Church, and the due reverence of his blessed mysteries and Sacraments: that as We ever have been, and by Gods assistance (by whom alone We Reign) shall ever so continue careful and ready to put off Superstition with one hand; so We may no less expel Irreverence and Profaneness with the other, whereby it may please Almighty God so to bless us, and this Church committed to Our Government, that it may at once return unto the true.

true former Splendour of Aniformity, Devotion,
 and holy Order, the lustre whereof for some years
 by-past hath been overmuch obscured, through the
 devices of some ill-affected to that Sacred Order,
 wherein it had long stood from the very beginning
 of the Reformation, and through inadvertency of
 some in Authority in the Church under Us: We
 therefore by vertue of Our Prerogative Royal, and
 supreme Authority in causes Ecclesiastical, by Our
 several and respective Letters Patents under Our
 Great Seal of England, Dated the fifteenth day of
 April now last past, and the twelfth day of May
 then next following, for the Province of Canter-
 bury: And by Our like Letters Patents dated the
 seven and twentieth day of the same month of A-
 pril, and the twentieth day of the month of May a-
 foresaid, for the Province of York, did give and
 grant full, free, and lawful liberty, license, power
 and authority unto the said Lord Archbishop of
 Canterbury, President of the said Convocation for
 the Province of Canterbury, and unto the said Lord
 Archbishop of York, President of the said Convo-
 cation for the Province of York, and to the rest of
 the Bishops of the said Provinces, and unto all
 Deans of Cathedral Churches, Archdeacons,
 Chapters and Colledges, and the whole Clergy of
 every several Diocess within the said several Pro-
 vinces, and either of them, that they should and
 might from time to time, during the present Par-
 liament, and further during Our will and plea-
 sure, confer, treat, debate, consider, consult, and
 agree of and upon Canons, Orders, Ordinances
 and Constitutions, as they should think necessary,
 fit and convenient for the honour and service of
 Almighty God, the good and quiet of the Church,
 and

and the better Government thereof, to be from time to time observed, performed, fulfilled and kept, as well by the said Archbishop of Canterbury, and the said Archbishop of York, the Bishops, and their Successors, and the rest of the whole Clergy of the said several Provinces of Canterbury and York, in their several Callings, Offices, Functions, Ministeries, Degrees and Administrations; As by all and every Dean of the Arches, and other Judges of the said several Archbishops, of Courts Guardians of Spiritualties, Chancellours Deans and Chapters, Archdeacons, Commissaries, Officials, Registers, and all and every other Ecclesiastical Officers, and their inferiour Ministers whatsoever, of the same respective Provinces of Canterbury and York, in their, and every of their distinct Courts, and in the order and manner of their, and every of their proceedings, and by all other persons within this Realm, as far as lawfully being members of the Church it may concern them, as in Our said Letters Patents amongst other clauses more at large doth appear.

Now forasmuch as the said Lord Archbishop of Canterbury, President of the said Convocation for the Province of Canterbury, and the said Archbishop of York, President of the said Convocation for the Province of York, and others the said Bishops, Deans, Archdeacons, Chapters and Colleges, with the rest of the Clergy, having met together respectively, at the time and places before mentioned respectively, and then and there, by virtue of Our said Authority granted unto them, treated of, concluded, and agreed upon certain Canons, Orders, Ordinances and Constitutions, to the end and purpose by Us limited and prescribed

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unto

unto them, and have thereupon offered and presented the same unto Us, most humbly desiring Us to give Our Royal assent unto the same, according to the form of a certain Statute or Act of Parliament made in that behalf, in the five and twentieth year of the Reign of King Henry the eighth, and by Our said Prerogative Royal and Supreme Authority in causes Ecclesiastical, to ratifie by Our Letters Patents under Our great Seal of England, and to confirm the same, the Title and Tenour of them being word for word as ensueth.

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Constitutions and Canons Ecclesiastical, treated upon by the Archbishops of *Canterbury* and *York*, Presidents of the Convocations for the respective Provinces of *Canterbury* and *York*, and the rest of the Bishops and Clergy of those Provinces: And agreed upon with the Kings Majesties License in their several Synods begun at *London* and *York*,
1640.

In the year of the Reign of our Sovereign Lord **CHARLES**, by the Grace of God, King of *England*, *Scotland*, *France* and *Ireland*, the Sixteenth.

I. Concerning the Regal Power.



Hereas sundry Laws, Ordinances, and Constitutions have been formerly made for the acknowledgment and profession of the most lawful and independent Authority of our dread Sovereign Lord, the Kings most Excellent Majesty, over the State Ecclesiastical and Civil: We (as our duty in the first place binds us, and so far as to us appertaineth) enjoin them all to be carefully observed by all persons whom they concern, upon the penalties in the said Laws and Constitutions expressed.

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And

And for the fuller and clearer instruction and information of all Christian people within this Realm in their duties in this particular ;

We do further ordain and decree , That every Parson , Vicar , Curate or Preacher , upon some one Sunday in every quarter of the year at Morning-prayer, shall in the place where he serves , treatably and audibly read these Explanations of the Regal Power here inserted.

THE most High and Sacred Order of Kings , is of Divine Right , being the Ordinance of God Himself , founded in the prime Laws of Nature , and clearly established by express Texts both of the Old and New Testaments. A supreme Power is given to this most excellent Order by God Himself in the Scriptures, which is, That Kings should Rule and Command in their several Dominions all persons of what rank or estate soever, whether Ecclesiastical or Civil, and that they should restrain and punish with the Temporal Sword all stubborn and wicked doers.

The care of Gods Church is so committed to Kings in the Scripture, that they are commended when the Church keeps the right way , and taxed when it runs amiss , and therefore her Government belongs in chief unto Kings : For otherwise one man would be commended for anothers care, and taxed but for anothers negligence, which is not Gods way.

The Power to call and dissolve Councils both National and Provincial , is the true right of all Christian Kings within their own Realms or Territories : And when in the first times of Christs Church , Prelates used this Power, 'twas therefore only because in those days they had no Christian Kings : And it was then so only used as in times of persecution, that is, with supposition (in case it were required) of submitting their very lives unto the very

Laws

Laws and Commands even of those Pagan Princes, that they might not so much as seem to disturb their Civil Government, which Christ came to confirm, but by no means to undermine.

For any person or persons to set up, maintain, or avow in any their said Realms or Territories respectively, under any pretence whatsoever, any independent Coactive Power, either Papal or Popular, (whether directly or indirectly) is to undermine their great Royal Office, and cunningly to overthrow that most sacred Ordinance, which God Himself hath established: And so is treasonable against God, as well as against the King.

For Subjects to bear Arms against their Kings, Offensive or Defensive, upon any pretence whatsoever, is at the least to resist the Powers, which are ordained of God: And though they do not invade, but only resist, *St. Paul* tells them plainly, *They shall receive to themselves damnation.*

And although Tribute, and Custom, and Aid, and Subsidy, and all manner of necessary support and supply, be respectively due to Kings from their Subjects by the Law of God, Nature, and Nations, for the publick defence, care and protection of them; yet nevertheless, Subjects have not only possession of, but a true and just right, title and propriety to, and in all their Goods and Estates, and ought so to have: And these two are so far from crossing one another, that they mutually go together, for the honourable and comfortable support of both. For as it is the duty of the Subjects to supply their King: so is it part of the Kingly Office to support his Subjects in the property and freedom of their Estates.

And if any Parson, Vicar, Curate, or Preacher, shall voluntarily or carelessly neglect his duty in publishing the said Explications and Conclusions, according to the Or-

der above prescribed, he shall be suspended by his Ordinary, till such time as upon his penitence he shall give sufficient assurance, or evidence of his amendment; and in case he be of any exempt jurisdiction, he shall be censurable by his Majesties Commissioners for Causes Ecclesiastical.

And we do also hereby require all Archbishops, Bishops, and all other inferiour Priests and Ministers, that they preach, teach, and exhort their people to obey, honour and serve their King; and that they presume not to speak of his Majesties power in any other way than in this Canon is expressed.

And if any Parson, Vicar, Curate, Preacher, or any other Ecclesiastical person whatsoever, any Dean, Canon, or Prebendary of any Collegiate or Cathedral Church, any member or Student of Colledge or Hall, or any Reader of Divinity or Humanity in either of the Universities, or elsewhere, shall in any Sermon, Lecture, Commonplace, Determination or Disputation, either by word or writing, publicly maintain or abet any position or conclusion, in opposition or impeachment of the aforesaid explanations, or any part or Article of them, he shall forthwith by the power of his Majesties Commissioners for Causes Ecclesiastical, be excommunicated till he repent, and suspended two years from all the profits of his Benefice, or other Ecclesiastical, Academical, or Scholastical Preferments: And if he so offend a second time, he shall be deprived from all his spiritual Promotions, of what nature or degree soever they be.

Provided always, that if the offence aforesaid be given in either of the Universities, by men not having any Benefice or Ecclesiastical Preferment, that then the Delinquent shall be censured by the ordinary authority in such cases of that University respectively, where the said fault shall be committed.

II. *For the better keeping of the day of his Majesties most happy Inauguration.*

THe Synod taking into consideration the most inestimable benefits which this Church enjoyeth, under the peaceable and blessed Government of our dread Sovereign Lord King *CHARLES*; and finding that as well the godly Christian Emperours in the former times, as our own most religious Princes since the Reformation, have caused the days of their Inaugurations to be publickly celebrated by all their Subjects with Prayers and Thanksgiving to Almighty God; and that there is a particular form of prayer appointed by Authority for that day and purpose: And yet withal considering how negligent some people are in the observance of this day, in many places of this Kingdom; Doth therefore decree and ordain, That all manner of persons within the Church of *England*, shall from henceforth celebrate and keep the morning of the said day, in coming diligently and reverently unto their Parish Church or Chappel at the time of Prayer, and there continuing all the while, that the Prayers, Preaching, or other service of the day endureth: in testimony of their humble gratitude to God for so great a blessing, and dutiful affections to so benign and merciful a Sovereign. And for the better execution of this our Ordinance, the holy Synod doth straightly require and charge, and by authority hereof enableth all Archbishops, Bishops, Deans, Deans and Chapters, Archdeacons, and other Ecclesiastical persons, having exempt or peculiar jurisdiction; as also all Chancellors, Commissaries, and Officials in the Church of *England*, that they enquire into the keeping of the same in their Visitations, and punish such as they shall find to be delinquent, according as by Law they are to censure, and punish those who wilfully absent themselves from Church
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on Holy-days. And that the said day may be the better observed, we do enjoin, that all Church-wardens shall provide at the Parish-charge, two of those Books at least, appointed for that day; and if there be any want of the said Book in any Parish, they shall present the same at all Visitations respectively.

III. *For the suppressing of the growth of Popery.*

ALL and every Ecclesiastical persons, of what rank or condition soever, Archbishops, and Bishops, Deans, Archdeacons, all having exempt or peculiar jurisdiction, with their severall Chancellours, Commissaries, and Officials, all persons intrusted with cure of souls, shall use respectively all possible care and diligence by conferring privately with the parties, and by censures of the Church in inferiour and higher Courts, as also by complaints unto the Secular power, to reduce all such to the Church of *England*, who are misled into Popish Superstition.

And first, these private Conferences shall be performed in each severall Diocess, either by the Bishop in person, if his occasion will permit it, or by some one or more learned Ministers at his special appointment, and the said Bishop shall also design the time and place of the said severall Conferences, and all such persons as shall be present thereat: which if Recusants refuse to observe, they shall be taken for obstinate, and so certified to the Bishop. And if the said time and place be not observed by the Minister or Ministers so appointed, they shall be suspended by their Ordinary for the space of six moneths, without a very reasonable cause alleadged to the contrary. Provided that they be not sent above ten miles from their dwelling.

If the said Conferences prevail not, the Church must and shall come to her Censures; and to make way for them, the said Ecclesiastical persons shall carefully inform them-

themselves in the places belonging to their several charges, of all Recusants above the age of twelve years, both of such as come not at all to Church, as also of those who coming sometimes thither, do yet refuse to receive the holy Eucharist with us, as likewise of all those, who shall either say or hear Mass: and they shall in a more especial manner enquire out all those, who are either dangerously active to seduce any persons from the Communion of the Church of *England*, or seditiously busie to dissuade his Majesties Subjects from taking the Oath of Allegiance, together with all them who abused by their Sophistry, refuse to take the said Oath.

And we straightly command all Parsons, Vicars and Curates, that they carefully and severally present at all Visitations, the names and surnames of the Delinquents of these several kinds in their own Parishes, under pain of suspension for six months.

And likewise we straightly enjoin all Church-wardens, and the like sworn Officers whatsoever, that by vertue of their Oaths they shall present at the said Visitations the names of such persons, whom they know or hear of, or justly suspect to be delinquent in all or any of these particulars, and that under the pains of the highest censures of the Church: that so these Delinquents may be legally cited: and being found obstinate, they shall be Excommunicated, and such Excommunication shall be pronounced both in the Cathedral Church of the Diocese, and in the several Parishes where such Recusants live, and every third month they shall be again publickly repeated in the places aforesaid, that all may take notice of those Sentences.

And because there are places which either have, or pretend to have exemptions, in which such Delinquents do usually affect to make their abroad: Therefore we enjoin, That all Bishops shall within their several Diocesses

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send unto such places one or more of their Chaplains, or some of their Officers whom they may relie on, to make strict enquiry after offenders in those kinds, who diligently returning their information accordingly, the said Bishop shall certifie such informations to his Metropolitan, that the aforesaid proceedings may forthwith issue from some higher Courts in these cases, whereof by reason of the said exemptions, the inferiour Courts can take no cognisance.

But if neither Conferring nor Censures will prevail with such persons, the Church hath no way left but complaints to the secular power; and for them we straitly enjoin, that all Deans and Archdeacons, and all having inferiour or exempt Jurisdiction, shall every year within six moneths after any Visitation by them holden, make Certificate unto their severall Bishops, or Archbishop, (if it be within his Diocess) under their Seal of Office, of all such persons who have been presented unto them as aforesaid, under pain of suspension from their said Jurisdictions by the space of one whole year.

And we in like manner enjoin all Archbishops and Bishops, that once every year at the least, they certifie under their Episcopal Seal in Parchment, unto the Justices of Assize of every County in the Circuits and within their Diocesses respectively, the names and surnames not only of those who have been presented unto them from the said Deans, Archdeacons, &c. but of those also who upon the Oaths of Church-wardens and other Sworn-men at their Visitations, or upon the information of Ministers imployed in the said Conferences, have been presented unto them, that so the said intended proceedings may have the more speedy and the more general success.

In particular, it shall be carefully inquired into at all Visitations under the Oaths of the Church-wardens and other Sworn-men, what Recusants or Popish persons have been

been either married or buried, or have had their children baptized otherwise than according unto the Rules and Forms established in the Church of *England*; and the names of such Delinquents (if they can learn them, or otherwise such names as for the time they carry) shall be as aforesaid given up to the Bishop, who shall present them to the Justices of Assize, to be punished according to the Statutes.

And for the education of Recusants children, since by Canon already established no man can teach School, (no not in any private house) except he be allowed by the Ordinary of the place, and withal have subscribed to the Articles of Religion established in the Church of *England*: We therefore straightly enjoin, That forthwith at all Visitations there be diligent enquiry made by the Churchwardens or other sworn Ecclesiastical Officers of each Parish, under their Oaths, who are employed as School-masters to the children of Recusants; and that their several names be presented to the Bishop of the Diocese, who citing the said School-masters, shall make diligent search whether they have subscribed or no; and if they or any of them be found to refuse subscription, they shall be forbidden to teach hereafter, and censured for their former presumption; and withal the names of him or them that entertain such a School-master, shall be certified to the Bishop of the Diocese, who shall at the next Assize present them to the Judges to be proceeded against according to the Statutes. And if they subscribe, enquiry shall be made what care they take for the instruction of the said children in the Catechism established in the Book of Common-prayer. And all Ordinaries shall censure those whom they find negligent in the said instruction; and if it shall appear, that the Parents of the said children do forbid such School-masters to bring them up in the Doctrine of the Church of *England*, they shall notwithstanding do their

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duty ; and if thereupon the said Parents shall take away their children, the said School-masters shall forthwith give up their names unto the Bishop of the Diocess, who shall take care to return them to the Justices of Assize in manner and form aforesaid. And because some may cunningly elude this Decree, by sending their children to be bred beyond the Seas, Therefore we ordain, That the Church-wardens and other sworn Ecclesiastical Officers, shall likewise make careful enquiry, and give in upon their Oaths at all Visitations, the names of such Recusants children who are so sent beyond the Seas to be bred there, or whom they probably suspect to be so sent: which names as aforesaid shall be given up to the Bishop, and from him returned to the Judges as aforesaid, that their Parents, who so send them, may be punished according to Law. Provided always that this Canon shall not take away or derogate from any power or authority already given or established by any other Canon now in force.

And all the said Complaints or Certificates shall be presented up to the Judges in their severall Circuits by the Bishops Register, or some other of his Deputies immediately after the publishing of his Majesties Commission, or at the end of the charge, which shall be then given by the Judge. And this upon pain of Suspension for three months.

This sacred Synod doth earnestly intreat the said Reverend Justices of Assize, to be careful in the execution of the said Laws committed to their trust, as they will answer to God for the daily increase of this gross kind of superstition. And further, we do also exhort all Judges, whether Ecclesiastical or Temporal upon the like account, that they would not admit in any of their Courts any vexatious Complaint, Suit or Suits, or Presentments against any Minister, Church-wardens, Questmen, Sidemen, or other Church-Officers for the making of any such Presentments.

And

And lastly, We enjoin that every Bishop shall once in every year send into his Majesties High Court of Chancery, a *Significavit* of the names and surnames of all such Recusants who have stood excommunicated beyond the time limited by the Law, and shall desire that the Writ *De excommunicato capiendo* might be at once sent out against them all *Ex Officio*. And for the better execution of this Decree, this present Synod doth most humbly beseech his most sacred Majesty, that the Officers of the said High Court of Chancery, whom it shall concern, may be commanded to send out the aforesaid Writ from time to time as is desired, for that it would much exhaust the particular estates of the Ordinaries, to sue out several Writs at their own charge. And that the like command also may be laid upon the Sheriffs and their Deputies, for the due and faithful execution of the said Writs, as often as they shall be brought unto them.

And to the end that this Canon may take the better and speedier effect, and not to be deluded or delayed; We further decree and Ordain, That no Popish Recusant, who shall persist in the said sentence of Excommunication beyond the time prescribed by Law, shall be absolved by vertue of any Appeal in any Ecclesiastical Court, unless the said party shall first in his or her own person, and not by a Proctor, take the usual Oath *De parendo Juri, & stando mandatis Ecclesie*.

IV. Against Socinianism.

Whereas much mischief is already done in the Church of God by the spreading of the damnable and cursed Heresie of *Socinianism*, as being a complication of many ancient Heresies condemned by the four first general Councils, and contrariant to the Articles of Religion now established

in the Church of *England*. And whereas it is too apparent that the said wicked and blasphemous errors are unhappily dilated by the frequent divulgation and dispersion of dangerous Books, written in favour and furtherance of the same, whereby many, especially of the younger or unsettled sort of people, may be poisoned and infected: It is therefore decreed by this present Synod, That no Stationer, Printer, or Importer of the said Books, or any other person whatsoever, shall print, buy, sell or disperse any Book broaching or maintaining of the said abominable Doctrine or Positions, upon pain of Excommunication *ipso facto* to be thereupon incurred: And we require all Ordinaries upon pain of the Censures of the Church, that beside the Excommunication aforesaid, they do certify their names and offences under their Episcopal Seal to the Metropolitan, by him to be delivered to his Majesties Attorney-General for the time being, to be proceeded withal according to the late Decree in the Honourable Court of Star-Chamber, against spreaders of prohibited Books. And that no Preacher shall presume to vent any such Doctrine in any Sermon under pain of Excommunication for the first offence, & Deprivation for the second. And that no Student in either of the Universities of this Land, nor any person in holy Orders, (excepting Graduates in Divinity, or such as have Episcopal or Archidiaconal Jurisdiction, or Doctors of Law in holy Orders) shall be suffered to have or read any such Socinian Book or Discourse, under pain (if the offender live in the University) that he shall be punished according to the strictest Statutes provided there against the publishing, reading or maintaining of false Doctrine: or if he live in the City or Country abroad, of a Suspension for the first offence, and Excommunication for the second, and Deprivation for the third, unless he will absolutely and *in terminis* abjure the same. And if any Lay-man shall be seduced into this Opinion, and be convicted

victed of it, he shall be Excommunicated, and not At-fol-ved but upon due repentance and abjuration, and that before the Metropolitan, or his own Bishop at the least. And we likewise enjoin, that such Books, if they be found in any prohibited hand, shall be immediately burned: and that there be a diligent search made by the appointment of the Ordinary after all such Books, in what hands soever, except they be now in the hands of any Graduate in Divinity, and such as have Episcopal or Archidiaconal Jurisdiction, or any Doctor of Laws in holy Orders as aforesaid; and that all who now have them, except before excepted, be strictly commanded to bring in the said Books in the Universities to the Vicechancellors, and out of the Universities to the Bishops, who shall return them to such whom they dare trust with the reading of the said Books, and shall cause the rest to be burned. And we farther enjoin, that diligent enquiry be made after all such that shall maintain and defend the aforesaid Socinianism; and when any such shall be detected, that they be complained of to the several Bishops respectively, who are required by this Synod to repress them from any such propagation of the aforesaid wicked and detestable Opinions.

V. Against Seditious.

WHereas there is a provision now made by a Canon for the suppressing of Popery, and the growth thereof by subjecting all Popish Recusants to the greatest severity of Ecclesiastical Censures in that behalf: This present Synod well knowing that there are other Sects which endeavour the subversion both of the Doctrine and Discipline of the Church of *England* no less than Papists do, although by another way; for the preventing thereof, doth hereby decree and Ordain, That all those proceedings and penalties which are mentioned in the aforesaid Canon

Canon against Popish Recusants as far as they shall be applicable, shall stand in full force and vigour against all *Anabaptists, Brownists, Separatists, Familists*, or other Sect or Sects, person or persons whatsoever, who do or shall either obstinately refuse, or ordinarily, not having a lawful impediment (that is, for the space of a month) neglect to repair to their Parish-Churches or Chappels where they inhabit, for the hearing of Divine Service established, and receiving of the holy Communion, according to Law.

And we do also further decree and ordain, That the Clause contained in the Canon now made by this Synod against the Books of Socinianism, shall also extend to the Makers, Importers, Printers and Publishers, or Dispersers of any Book, Writing, or scandalous Pamphlet devised against the Discipline and Government of the Church of *England*, and unto the Maintainers and Abettors of any Opinion or Doctrine against the same.

And further, because there are sprung up among us a sort of factious people, Despisers and Depravers of the Book of Common-prayer, who do not according to the Law resort to their Parish-Church or Chappel to join in the Publick Prayers, Service and Worship of God with the Congregation, contenting themselves with the hearing of Sermons only, thinking thereby to avoid the penalties due to such as wholly absent themselves from the Church. We therefore for the restraint of all such wilful contemners or neglecters of the Service of God, do ordain, That the Church or Chappel-Wardens, and Questmen, or Side-men of every Parish, shall be careful to enquire out all such disaffected persons, and shall present the names of all such Delinquents at all Visitations of Bishops, and other Ordinaries; And that the same proceedings and penalties mentioned in the Canon aforesaid respectively, shall be used against them as against other Recusants, unless within one whole month after they are first denounced, they shall

shall make acknowledgment and reformation of that their fault. Provided always, that this Canon shall not derogate from any other Canon, Law or Statute in that behalf provided against those Sectaries.

VI. *An Oath injoynd for the preventing of all Innovations in Doctrine and Government.*

THis present Synod (being desirous to declare their sincerity and constancy in the profession of the Doctrine and Discipline already established in the Church of England, and to secure all men against any suspicion of revolt to Popery, or any other superstition) decrees, That all Archbishops and Bishops, and all other Priests and Deacons in places exempt or not exempt, shall before the second day of *November* next ensuing, take this Oath following against all Innovation of Doctrine or Discipline, and this Oath shall be tendered them, and every of them, and all others named after in this Canon, by the Bishop in person, or his Chancellour, or some grave Divines named and appointed by the Bishop under his Seal; and the said Oath shall be taken in the presence of a publick Notary, who is hereby required to make an Act of it, leaving the Universities to the Provision which follows.

The Oath is,

IA. B. do swear, That I do approve the Doctrine and Discipline or Government established in the Church of England, as containing all things necessary to salvation: And that I will not endeavour by my self or any other, directly or indirectly, to bring in any Popish Doctrine, contrary to that which is so established: Nor will I ever give my consent to alter the Government of this Church, by Archbishops, Bishops, Deans, and Archdeacons, &c. as it stands now established, and as by right it ought to stand, nor yet ever to

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subject it to the usurpations and superstitions of the Sea of Rome. And all these things I do plainly and sincerely acknowledge and swear, according to the plain and common sense and understanding of the same words, without any equivocation, or mental evasion, or secret reservation whatsoever. And this I do heartily, willingly and truly, upon the faith of a Christian. So help me God in Jesus Christ.

And if any man Beneficed or Dignified in the Church of England, or any other Ecclesiastical person, shall refuse to take this Oath, the Bishop shall give him a months-time to inform himself; and at the months end, if he refuse to take it, he shall be suspended *ab Officio*, and have a second month granted: and if then he refuse to take it, he shall be suspended *ab Officio & Beneficio*, and have a third month granted him for his better information; but if at the end of that month he refuse to take the Oath above-named, he shall by the Bishop be deprived of all his Ecclesiastical Promotions whatsoever, and execution of his function which he holds in the Church of England.

And we likewise Constitute and Ordain, That all Masters of Arts, (the sons of Noble-men only excepted) all Batchelors and Doctors in Divinity, Law, or Physick, all that are licensed to practice Physick, all Registers, Actuaries, and Proctors, all School-masters, all such as being Natives or naturalized, do come to be incorporated into the Universities here, having taken a Degree in any foreign University, shall be bound to take the said Oath. And we command all Governours of Colledges and Halls in either of the Universities, that they administer this said Oath to all persons resident in their several Houses that have taken the Degrees before-mentioned in this Canon, within six months after the publication hereof.

And we likewise Constitute, That all Bishops shall be bound to give the said Oath unto all those to whom they give

give holy Orders at the time of their Ordination, or to whomsoever they give Collation, Institution, or License to Preach, or serve any Cure.

VII. *A Declaration concerning some Rites and Ceremonies.*

BEcause it is generally to be wished, that unity of Faith were accompanied with uniformity of practise, in the outward worship and service of God ; chiefly for the avoiding of groundless suspicions of those who are weak, and the malicious aspersions of the professed enemies of our Religion ; the one fearing Innovations, the other flattering themselves with a vain hope of our backslidings unto their Popish superstition , by reason of the situation of the Communion-Table , and the approaches thereunto, the Synod declareth as followeth :

That the standing of the Communion-Table side-way under the East-window of every Chancel or Chappel , is in its own nature indifferent, neither commanded nor condemned by the Word of God, either expressly, or by immediate deduction, and therefore that no Religion is to be placed therein, or scruple to be made thereon. And albeit at the time of reforming this Church from that gross superstition of Popery , it was carefully provided that all means should be used to root out of the minds of the people, both the inclination thereunto, and memory thereof ; especially of the Idolatry committed in the Mass, for which cause all Popish Altars were demolished : yet notwithstanding it was then ordered by the Injunctions and Advertisements of Queen *Elizabeth* of blessed memory , that the holy Tables should stand in the place where the Altars stood, and accordingly have been continued in the Royal Chappels of three famous and pious Princes, and in most Cathedral , and some Parochial Churches , which doth sufficiently acquit the manner of placing the said

Tables from any illegality, or just suspicion of Popish superstition or innovation. And therefore we judge it fit and convenient, that all Churches and Chappels do conform themselves in this particular to the example of the Cathedral or Mother Churches, saving always the general liberty left to the Bishop by Law, during the time of Administration of the holy Communion. And we declare that this situation of the holy Table, doth not imply that it is, or ought to be esteemed a true and proper Altar, whereon Christ is again really sacrificed: but it is, and may be called an Altar by us, in that sense in which the Primitive Church called it an Altar, and in no other.

And because experience hath shewed us, how irreverent the behaviour of many people is in many places, some leaning, others casting their hats, and some sitting upon, some standing, and others sitting under the Communion-Table in time of Divine Service: for the avoiding of these and the like abuses, it is thought meet and convenient by this present Synod, that the said Communion-Tables in all Chancels or Chappels be decently severed with Rails, to preserve them from such or worse profanations.

And because the Administration of holy things is to be performed with all possible decency and reverence, therefore we judge it fit and convenient, according to the word of the Service-Book established by Act of Parliament, *Draw near, &c.* that all Communicants with all humble reverence shall draw near and approach to the holy Table, there to receive the Divine Mysteries, which have heretofore in some places been unfitly carried up and down by the Minister, unless it shall be otherwise appointed in respect of the incapacity of the place, or other inconvenience, by the Bishop himself in his jurisdiction, and other Ordinaries respectively in theirs.

And lastly, Whereas the Church is the house of God, dedicated to his holy Worship, and therefore ought to
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mind us, both of the greatness and goodness of his Divine Majesty, certain it is that the acknowledgment thereof, not only inwardly in our hearts, but also outwardly with our bodies, must needs be pious in it self, profitable unto us, and edifying unto others. We therefore think it very meet and behoveful, and heartily commend it to all good and well-affected people, members of this Church, that they be ready to tender unto the Lord the said acknowledgment, by doing reverence and obeisance, both at their coming in, and going out of the said Churches, Chancels, or Chappels, according to the most ancient custom of the Primitive Church in the purest times, and of this Church also for many years of the Reign of Queen *Elizabeth*. The reviving therefore of this ancient and laudable custom, we heartily commend to the serious consideration of all good people, not with any intention to exhibit any Religious Worship to the Communion-Table, the East, or Church, or any thing therein contained in so doing, or to perform the said gesture in the celebration of the holy Eucharist, upon any opinion of a corporal presence of the body of *Jesus Christ* on the holy Table, or in the mystical Elements, but only for the advancement of Gods Majesty, and to give him alone that honour and glory that is due unto him, and no otherwise; and in the practice or omission of this Rite, we desire that the Rule of Charity prescribed by the Apostle, may be observed, which is, That they which use this Rite, despise not them who use it not; and that they who use it not, condemn not those that use it.

VIII. Of Preaching for Conformity.

WHereas the Preaching of Order and Decency, according to *St. Pauls* Rule, doth conduce to edification; it is required, that all Preachers (as well Beneficed men as others) shall positively and plainly Preach and Instruct the people in their publick Sermons twice in the year at the least, that the Rites and Ceremonies now established in the Church of *England*, are lawful and commendable, and that they the said people and others ought to conform themselves in their practise to all the said Rites and Ceremonies, and that the people and others ought willingly to submit themselves unto the Authority and Government of the Church, as it is now established under the Kings Majesty. And if any Preacher shall refuse or neglect to do according to this Canon, let him be suspended by his Ordinary during the time of his refusal, or wilful forbearance to do thereafter.

IX. One Book of Articles of inquiry to be used at all Parochial Visitations.

FOr the better setting of an Uniformity in the outward Government and Administration of the Church, and for the more preventing of just grievances which may be laid upon Church-wardens and other Sworn-men, by any impertinent, inconvenient, or illegal Enquiries in the Articles for Ecclesiastical Visitations: This Synod hath now caused a Summary or Collection of Visitatory Articles (out of the Rubricks of the Service-Book, and the Canons and warrantable Rules of the Church) to be made, and for future direction to be deposited in the Records of the Archbishop of *Canterbury*: and we do decree and ordain, That from henceforth no Bishop or other person whatsoever

ever having right to hold, use, or exercise any Parochial Visitation, (shall under the pain of a months suspension upon a Bishop, and two months upon any other Ordinary that is delinquent, and this to be incurred *ipso facto*) cause to be printed or published, or otherwise to be given in charge to the Church-wardens, or to any other persons which shall be sworn to make Presentments, any other Articles or forms of enquiry upon Oath, then such only as shall be approved and *in terminis* allowed unto him (upon due request made) by his Metropolitan under his Seal of Office.

Provided always, that after the end of three years next following the date of these presents, the Metropolitan shall not either at the instance of those which have right to hold Parochial Visitations, or upon any other occasion, make any addition or diminution from that allowance to any Bishop of Visitation Articles, which he did last before (in any Diocese within his Province) approve of; But calling for the same, shall hold and give that only for a perpetual Rule, and then every Parish shall be bound only to take the said Book from the Archdeacons and other having a peculiar or exempt Jurisdiction, but once from that time, in three years, in case they do make it appear that they have the said Book, remaining in their publick Chest for the use of the Parish: And from every Bishop they shall receive the said Articles at the Episcopal Visitation only, and in manner and form as formerly they have been accustomed to do, and at no greater price than what hath been usually paid in the said Diocese respectively.

X. Concerning the Conversation of the Clergy.

THe sober, grave, and exemplary Conversation of all those that are employed in Administration of holy things, being of great avail for the furtherance of Piety;
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It hath been the religious care of the Church of *England*, strictly to enjoin to all and every one of her Clergy, a pious, regular, and inoffensive demeanour, and to prohibit all loose and scandalous carriage by severe censures to be inflicted upon such Delinquents, as appears by the 74. and 75. Canons, *Anno 1603.* provided to this purpose.

For the more effectual success of which pious and necessary care, this present Synod straightly charges all Clergy-men in this Church, that setting before their eyes the glory of God, the holiness of their calling, and the edification of the people committed to them, they carefully avoid all excess and disorder, and that by their Christian and religious conversation they shine forth as lights unto others in all godliness and honesty.

And we also require all those to whom the Government of the Clergy of this Church is committed, that they set themselves to countenance and encourage godliness, gravity, sobriety, and all unblameable conversation in the Ministers of this Church, and that according to the power with which they are intrusted, they diligently labour by the due execution of the above-named Canons, and all other Ecclesiastical provisions made for this end, to reform all offensive and scandalous persons, if any be in the Ministry, as they tender the welfare and prospering of Piety and Religion, and as they will answer to God for those scandals, which through their remissness and neglect shall arise and grow in this Church of Christ.

XI. *Chancellours Patents.*

FOr the better remedying and redress of such abuses as are complained of in the Ecclesiastical Courts, the Synod doth decree and ordain, That hereafter no Bishop shall Grant any Patent to any Chancellour, Commissary, or Official, for any longer term than the life of the Grantee only,

only, nor otherwise than with exprefs reservation to himself and his Successours, of the power to execute the said place, either alone, or with the Chancellour, if the Bishop shall please to do the same, saving always to the said Chancellours, &c. the Fees accustomedly taken for executing the said jurisdiction. And that in all such Patents, the Bishop shall keep in his own hands the power of Institution unto Benefices, as also of giving Licenses to preach or keep school. And further, that no Dean and Chapter confirm any Patent of any Chancellour, Commissaries, or Officials place, wherein the said conditions are not expressed *sub pena suspensionis*, to the Dean (or his *locum tenens* if he pass the Act in his absence) and to every Canon or Prebendary, voting to the confirmation of the said Act to be inflicted by the Archbishop of the Province. And further, the holy Synod doth decree and ordain, That no reward shall be taken for any Chancellours, Commissaries or Officials place under the heaviest Censures of the Church.

XII. *Chancellours alone not to censure any of the Clergy in sundry Cases.*

That no Chancellour, Commissary, or Official, unless he be in holy Orders, shall proceed to Suspension, or any higher censure against any of the Clergy in any criminal cause, other than neglect of appearance, upon legal citing, but that all such causes shall be heard by the Bishop in person, or with the assistance of his Chancellour, or Commissary; or if the Bishops occasions will not permit, then by his Chancellour or Commissary, and two grave dignified or beneficed Ministers of the Diocese to be assigned by the Bishop, under his Episcopal Seal, who shall hear and censure the said cause in the Consistory.

XIII. *Excommunication and Absolution not to be pronounced but by a Priest.*

THat no Excommunications or Absolutions shall be good or valid in Law, except they be pronounced either by the Bishop in person, or by some other in holy Orders, having Ecclesiastical Jurisdiction, or by some grave Minister beneficed in the Diocess, being a Master of Arts, at least, and appointed by the Bishop, and the Priests name pronouncing such sentence of Excommunication or Absolution to be expressed in the Instrument issuing under Seal out of the Court. And that no such Minister shall pronounce any sentence of Absolution but in open Consistory, or at the least in a Church or Chappel, the penitent humbly craving and taking Absolution upon his knees, and having first taken the Oath, *De parendo juri & stando mandatis Ecclesie*. And that no Parson, Vicar or Curate, *sub pena suspensionis*, shall declare any of his or their Parishioners to be Excommunicate, or shall admit any of them so Excommunicate into the Church, and there declare them to be absolved, except they first receive such Excommunications and Absolutions under the Seal of the Ecclesiastical Judge, from whom it cometh.

XIV. *Concerning Commutations, and the disposing of them.*

THat no Chancellour, Commissary or Official, shall have power to commute any penance in whole, or in part; but either together with the Bishop in person, or with his privity in writing, or if by himself, there he shall give up a full and just account of all such Commutations once every year at *Michaelmas* to the Bishop, who shall with his Chancellour, see that all such moneys be disposed of to charitable and publick uses, according to Law. And if

if any Chancellour or other having Jurisdiction as aforesaid, shall not make such a just account to the Bishop, and be found guilty of it, he shall be suspended from all exercise of his Jurisdiction, for the space of one whole year.

Always provided, that if the crime be publicly complained of, and do appear notorious, that then the Office shall signify to the place, from whence the complaint came, that the Delinquent hath satisfied the Church for his offence. And the Minister shall signify it as he shall be directed; saving always to all Chancellours, and other Ecclesiastical Officers, their due and accustomable Fees, if he or they be not so suspended as aforesaid.

XV. Touching concurrent Jurisdiction.

THat in such places wherein there is concurrent Jurisdiction, no Executor be cited into any Court or Office, for the space of ten days after the death of the Testator. And that as well every Apparitor herein, as every Register or Clark that giveth or carrieth out any Citation or Process to such intent, before that the said ten days be expired, shall for the first offence herein be suspended from the execution of his Office for the space of three months; and for the second offence in this kind, be and stand excommunicated, *ipso facto*, not to be restored but by the Metropolitan of the Province, or his lawful Surrogate; And that yet nevertheless, it be lawful for any Executor to prove such Wills when they think good, within the said ten days, before any Ecclesiastical Judge respectively, to whose Jurisdiction the same may or doth appertain.

XVI. Concerning Licenses to Marry.

WHereas divers Licenses to Marry are granted by Ordinaries, in whose Jurisdiction neither of the parties desiring such License is resident, to the prejudice of the Archiepiscopal Prorogative, to whom only the power of granting such Licenses to parties of any Jurisdiction, *per totam provinciam*, by Law belongeth; and for other great inconveniences thereupon ensuing: It is therefore decreed, That no License of Marriage shall be granted by any Ordinary to any parties, unless one of the said parties have been commorant in the Jurisdiction of the said Ordinary, for the space of one whole month immediately before the said License be desired. And if any Ordinary shall offend herein, and be sufficiently evinced thereof, in any of the Lord Archbishops Courts, he shall be liable to such censure as the Lord Archbishop shall think fit to inflict. And we further decree, That one of the Conditions in the Bond of Security given by the parties taking such License, shall be, that the said parties, or one of them, have, or hath been a month commorant in the said Jurisdiction, immediately before the said License granted.

And the Synod decrees, That whatsoever is ordered in these six last Canons, concerning the Jurisdiction of Bishops, their Chancellours and Commissaries, shall (so far as by Law is applicable) be in force concerning all Deans, Deans and Chapters, Collegiate Churches, Archdeacons, and all in holy Orders, having exempt or peculiar Jurisdiction, and their several Officers respectively.

XVII. Against

XVII. *Against vexatious Citations.*

ANd that this Synod may prevent all grievances, which may fall upon the people by Citations into Ecclesiastical Courts, upon pretence only of the breach of Law, without either Presentment, or any other just ground : This present Synod decrees, That for all times to come no such Citation, grounded only as aforesaid, shall issue out of any Ecclesiastical Court, except the said Citation be sent forth under the hand and seal of the Chancellour, Commissary, Archdeacon, or other competent Judge of the said Court, within thirty days after the fault committed ; and return thereof to be made the next, or second Court day after the Citation served at the farthest : and that the party so cited, unless he be convinced by two witnesses, shall upon the denial of the fact upon Oath be forthwith freely dismissed without any payment of Fees : provided that this Decree extend not to any grievous crime, as Schism, Incontinency, mis-behaviour in the Church in time of Divine Service, obstinate Inconformity, or the like.



E of Our Princely inclination
 and Royal care for the mainte-
 nance of the present Estate and
 Government of the Church of
 England, by the Lawes of this
 Our Realm now settled and
 established, having diligently,
 with great contentment and
 comfort read and considered of all these their said
 Canons, Orders, Ordinances and Constituti-
 ons agreed upon, as is before expressed: And find-
 ing the same such as We are perswaded will be
 very profitable, not only to Our Clergy, but to the
 whole Church of this Our Kingdom, and to all the
 true members of it, (if they be well observed,)
 have therefore for Us, Our heirs and lawfull Suc-
 cessours, of Our especial grace, certain knowledge,
 and meer motion, given, and by these presents do
 give Our Royal Assent, according to the form of
 the said Statute or Act of Parliament aforesaid, to
 all and every of the said Canons, Orders, Ordi-
 nances and Constitutions, and to all and every
 thing in them contained, as they are before writ-
 ten. And furthermore, We do not only by Our
 said Prerogative Royal, and supreme Authority in
 Causes Ecclesiastical, ratifie, confirm and establish
 by these Our Letters Patents, the said Canons,
 Orders, Ordinances and Constitutions, and all
 and every thing in them contained as is aforesaid,
 but do likewise propound, publish, and straightly
 enjoin and command by Our said Authority, and
 by these Our Letters Patents, the same to be dili-
 gently observed, executed, and equally kept by all
 Our loving Subjects of this Our Kingdom, both
 within

within the Provinces of Canterbury and York, in all points wherein they do or may concern every or any of them according to this Our will & pleasure hereby signified and expressed. And that likewise for the better observation of them, every Minister, by what name or title soever he be called, shall in the Parish-Church or Chappel where he hath charge, read all the said Canons, Orders, Ordinances and Constitutions, at all such times, and in such manner as is prescribed in the said Canons, or any of them: The Book of the said Canons to be provided at the charge of the Parish, betwixt this and the Feast of S. Michael the Archangel next ensuing, straightly charging and commanding all Archbishops, Bishops, and all other that exercise any Ecclesiastical Jurisdiction within this Realm, every man in his place to see and procure (so much as in them lieth) all and every of the same Canons, Orders, Ordinances and Constitutions to be in all points duly observed, not sparing to execute the penalties in them severally mentioned, upon any that shall wittingly or wilfully break or neglect to observe the same; as they tender the honour of God, the peace of the Church, the tranquillity of the Kingdom, and their duties and service to Us their King and Sovereign. In witness whereof, We have caused these Our Letters to be made Patents. Witness Our Self at Westminster, the thirtieth day of June, in the Sixteenth year of Our Reign.

Charles

THE



THE TABLE.

- 1 **C** Concerning the Regal Power.
- 2 **C** For the better keeping of the day of his Majesties
most happy Inauguration.
- 3 For suppressing of the growth of Popery.
- 4 Against Socinianism.
- 5 Against Sectaries.
- 6 An Oath enjoined for the preventing of all Innovations in
Doctrine and Government.
- 7 A Declaration concerning some Rites and Ceremonies.
- 8 Of Preaching for Conformity.
- 9 One Book of Articles of Inquiry to be used at all Parochial
Visitations.
- 10 Concerning the Conversation of the Clergy.
- 11 Chancellours Patents.
- 12 Chancellours alone not to censure any of the Clergy in sun-
dry cases.
- 13 Excommunication and Absolution not to be pronounced but
by a Priest.
- 14 Concerning Commutations, and the disposing of them.
- 15 Touching concurrent Jurisdictions.
- 16 Concerning Licenses to Marry.
- 17 Against vexatious Citations.

F I N I S.

